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PRINCIPLES, CAPACITIES, AND RESULTS OF SUNDAY-SCHOOL  
INSTRUCTION.

We are indebted, for the following article, to the *Christian Spectator*, a quarterly publication of high repute, conducted by an association of gentlemen, and printed at *New Haven, Conn.* It presents an interesting view of the facilities which Sunday-schools afford for impressing religious truth on the mind—of the instrument and agency by which they produce their effects—of the simplicity of the principles by which they are established and governed—and the grandeur of the results which they accomplish.

Few of our readers would probably see the article in the *Spectator*,—and we are persuaded that they will read it with great interest and profit. It seemed to us important that it should be preserved, in some form, for the use of teachers—and this could be done in no way so well as by transferring it, entire, to our pages.

*Sixth Annual Report of the American Sunday School Union, May 25, Philadelphia, 1830.*

This interesting document may be considered as auspicious in two respects, to the cause whose claims it is designed to recommend. The ability with which it is drawn up, furnishes evidence that the cause is enlisting some of the best talents in our country; and the facts which it exhibits, show

that the institution is moving forward in its operations with increasing power and majesty. Without attempting an analysis of the Report, (which we doubt not our readers will have the opportunity, and the disposition to examine for themselves,) we intend in this article to make it the basis of a few remarks upon the Sabbath-school institution; illustrative of the energy of its operations, the simplicity of its principle, and the grandeur of its results.

In estimating the moral power that belongs to this noble institution, we may look first at the subject on which it operates, the mind including the intellect and the affections; the mind of a child; the mind in its most docile state, while it has not yet been brought in contact with the false maxims of the world. Far be it from us to deny that the mind of man in a state of nature, is a corrupt fountain which sends forth bitter streams: nevertheless we attack the evil propensity with far better hope of success in the weakness of its infancy, than if we wait till it has had time to gather the strength of age.—The wild beast of the forest if taken from the dam may be tamed; but the same wild beast suffered to range the hills and valleys till all its native ferocity is brought into exercise, might punish the temerity of the individual who should approach him, by tearing him in pieces. The sapling which is growing up by the side of our path, will move with the motion of the hand; but let it alone, and it will become a giant oak, which will indeed wave with the wintry blast, but will cause

the earth to rock around it. In like manner, we may take an individual while he is a child, and he will be ready to listen to our instructions; and when we point out to him the path to heaven, he may actually enter that strait and narrow way, and become a new creature in Christ Jesus. But if we should meet him after the world has had time to harden his heart, and deaden his conscience, and diffuse the poison of infidelity through his soul, we might almost as well speak to the rocks or to the winds, as to him: we might with nearly as much prospect of success, call upon the leopard to wash out his spots, or stand at the door of the tomb and bid its tenants come out, as to press him with the subject of his soul's salvation; for not improbably, like Ephraim, he may be given up to his idols, and God may have let him alone. It is manifest then, that the Sabbath-school institution has not only the mind for the subject of its operations, but the mind in circumstances that promise the best success.

We may look, next, at the grand instrument by which this institution operates, the word of God, and a moment's reflection will show how admirably adapted it is to the improvement both of the intellect and of the affections.

Where shall we find another book, that has so much to employ and quicken and elevate the intellect, as the bible? Where else shall we find truths so sublime as those which relate to the character of God, the mediation of Christ, the resurrection of the dead, the glories of heaven? Where else is the human character analyzed with such minuteness, or individual character portrayed with such living beauty? Where else shall we look for any authentic history of the creation, or of the early ages of the world? Is it our object then to select the noblest field for the imagination? we have it in the bible; in the sublimity of its truths, and of the imagery under which they are often conveyed. Would we contemplate the finest specimens of narrative? We find them in the bible; in the history of Joseph, and Moses, and the good Samaritan, and a multitude of others. Or would we study the science of human nature, and learn what the heart of man is, by learning what his conduct has always

been? Here again, there is nothing like the bible; for it exhibits man in every variety of condition. Laying out of view then the *moral* influence of the bible altogether, we can say that it is fitted above any thing else to improve the intellect; to bring its powers into vigorous and successful action. And to this end it has been studied, and successfully studied, even by infidels; who, while they have hated the holiness of its truths, have been enraptured by the simplicity and majesty, with which those truths are communicated.

But it were far too little to say of the bible, that it is adapted to the culture of the intellect; for it exerts its best influence in regulating, purifying, and elevating the affections. In this part of the human constitution, as it now exists, there is wild disorder; for here sin has erected his throne, and here he exerts his most baleful influence.—Now it is the tendency of the bible to dethrone this usurper, and to give to the active principles of our nature a new and holy direction. It is its tendency to bring back the affections from the forbidden objects after which they have gone out, and to fasten them upon objects on which they may be worthily employed. It is its tendency to refine and exalt the social affections, thus diffusing a kindly influence over the intercourse of life. But beyond this, it brings the soul to rest upon God, and changes it into his image, and breathes into it his spirit, and finally prepares it to be taken up into his presence. That this is the genuine effect of God's truth upon the heart, witness every true believer on earth, and every redeemed soul in heaven.

Such is the instrument by which the Sabbath-school institution operates: and who now will not say, that it is most happily accommodated to the subjects on which it acts? Whether we regard the culture of the intellect, or the culture of the heart, what means can be employed in comparison with the bible?

We may contemplate farther the living agency, which the Sabbath-school employs to wield this well adapted instrument. And first of all, there is the agency of *teachers*; most of them young men and women full of ardour and enterprise; a large proportion of them, decidedly pious—of



course acting under the full impression of Christian responsibility; many of them of highly cultivated minds, and able, in their instructions, to draw from the most ample resources; and not a few of them in the higher walks of life, thus bringing the authority of rank to aid their hallowed enterprise. There is also the agency of parents, and in a multitude of instances, of Christian parents; many of whom regularly instruct their children in the Sabbath-school lesson; and of those who do not, many have questions put to them which send them to the bible, thus obliging them to learn that they may be able to teach. And here there is a double advantage resulting from the relation between parent and child; for, on the one hand, there is the influence of parental affection to awaken the parent's interest, and call forth his best efforts, in the way of instruction; and on the other, there is the influence of filial affection, to dispose the child to listen with attention and profit. There is moreover enlisted in this enterprise the agency of the church; for the church does, by her ministers and other officers, exercise a general superintendence over the institution; not only guarding it against perversion and abuse, but by occasional visits, and sometimes by more active efforts, helping forward its benevolent operations. And more than all, and above all, there is the agency of God; for without the aids of his spirit, all human agency will be to little or no purpose. He can, and he often does, give to Sabbath-school instruction its appropriate effect, in enlightening the understanding, in renovating the affections, in transforming the whole character. Indeed so much more important is his agency than any other, that it were perhaps more proper to speak of him as the only agent, and all others as simple instruments; for without his blessing, all who are enlisted in the Sabbath-school cause might labour with their might, till the grave should close in upon them, and heaven would not gain a single soul through their instrumentality.

Now, for a moment, let us review the ground we have passed over, and see whether we are not brought most legitimately to the conclusion that the

Sabbath-school institution is fitted to operate with prodigious energy. What is the subject? It is the mind—the docile mind of a child. What is the instrument? It is the word of God; which God himself hath declared to be quick and powerful. What is the agency? It is the agency of teachers—intelligent, enterprising, pious; the agency of parents, of the church, and to crown all, of the Holy Ghost.—What may we not expect that such agents acting with such an instrument, on such a subject, will accomplish? Is there not inherent in the institution a mighty moral power?

But from having spoken of the energy of its operations, we pass to an illustration of the simplicity of its principle.

The principle on which this institution is built is exemplified every week in almost every Christian family. It is nothing more nor less than familiar instruction. An elder brother or sister sits down, surrounded by a group of the younger members of the family, to teach them lessons of morality and religion. There is here nothing stately, or distant, or reserved; it is just a familiar and affectionate interchange of thought, between those who know more and those who know less, for the benefit of the latter. And the same spirit that dictates this instruction, will also discover itself in a watchful regard for the interests of these young children, during the whole week, and during every week; in seasonable counsels, admonitions and efforts, designed to do them good. Now if we look in upon a Sabbath-school, what more do we see than this same principle brought into action upon a more extended scale; the children of many families collected in groups around their teachers, to receive instruction out of God's word, in the simplest manner possible. Here is no pulpit formality; no assumption of authority, no distant or awe-inspiring manner; nothing to chill the blood, or obstruct the utterance, or confuse the thoughts of a child. The voice which speaks to them is not the voice of a stranger: if it is not literally the voice of a brother or a sister, it is that of one whom they know and respect and love; and they listen to it with delight. And in the

progress of the exercise, not only the teacher questions the child, but the child is encouraged to question the teacher, and the whole is in every respect, as familiar as a common fire-side conversation. And the teacher does not forget his class during the week, but so far as circumstances permit, he takes cognizance of their conduct, and if he does his duty, offers up his prayers for them in the closet, that his next meeting with them, and every meeting with them, may subserve their best and immortal interests.

From the simplicity of its principle, the Sabbath-school institution has this important advantage—that it admits of universal application, both in relation to circumstances and individuals.

In every large city there is a fearful amount of population, who, if left to themselves, will never enter the door of a church, or come within the hearing of religious instruction. Now if we were to go around into these habitations of ignorance and wretchedness, and invite their miserable tenants to the house of God, and even furnish them with apparel decent for appearing there, we might possibly succeed in bringing them for a single Sabbath, or a few Sabbaths; but as for making them regular attendants by any such means, it were unreasonable to expect it. Nay, if a church were built in the midst of such a population, and a preacher established in it, and its doors thrown open to all, without a farthing's expense, if nothing more were done, that would be in a great degree, a neglected church, and that in the same degree, a useless ministry. But let a Sabbath-school be planted amidst such a population, and let pious and enterprising teachers be sent out into the highways and hedges, on an exploring tour of mercy, and they will bring into this sacred enclosure a multitude of children ready to perish; and here they will come under the full influence of religious instruction; and as the Sabbath-school is only a stepping stone to the church, almost before they or their parents are aware of it, they are in God's house, listening to his word and singing his praises. Is it not manifest then, that the Sabbath-school, from the simplicity of its principle, does that which the church

cannot do? Indeed it acts as an hand-maid to the church; and having gathered its children together to receive its own appropriate blessing, it brings them with beautiful simplicity to the church to receive another.

We have noticed the application of the principle of Sabbath-schools in large cities, where there are multitudes who will not attend church, though they have the opportunity. It is equally applicable in destitute parts of the country, where there are many who have not the means of attending church, though they have the disposition. How many places are there in this land, in which either the church has never been established, or having been established, its walls are broken down, and little else appears now, than an unsightly mass of desolation! There are some Christian families remaining, who earnestly desire the privilege of a regular ministry; but their number is so small, and their circumstances so straitened, as to forbid it, and they must be contented to hear the gospel at distant intervals, from some passing missionary. What then shall be done? Shall this population, fast degenerating, be suffered to sink into absolute heathenism, and the next generation come forward without God in the world? If not, shall some one of the faithful few who remain, regardless of the requisite qualifications for the ministry, become a self-created preacher? That he must not do, for it would be to run before he was sent. But there is one thing that he *may* do; he may establish a Sabbath-school, and into that school he may bring all the children who live around him; and it will no sooner have begun its operations, than its benign influence will begin to be felt; and there is every reason to believe that, at no distant day, it will bring in its train the blessing of a regular Christian ministry. It will do this by inspiring a taste for religious instruction, by elevating the tone of moral feeling, and of course cherishing a regard for all divine institutions. Were we to go into a village which, for years, had been suffering under a moral blight, and to see vice in all its effrontery and loathsomeness staring at us on every side, and yet should happen to know that



there was an efficient Sabbath-school established there, we should regard it as an angel of light destined to chase away all that palpable moral darkness; and we should leave that village in the confident expectation that if, after a few years, Providence should carry us to it again, we should find there a decent, enlightened, and even a religious population. So true is it, that the Sabbath-school in the country, as well as in the city, is the harbinger of the church; a fact which alike, in both cases, results from the simplicity of its principle.

But the principle of the Sabbath-school institution admits of universal application, as it respects individuals also; in other words, it may very properly, in some way or other, occupy the attention and efforts of every one. A large class may reasonably come in as pupils; and this class need not, and ought not, to be confined to young children, but should include those who are more advanced in years, provided they are babes in knowledge. And of those who have no longer any occasion to be instructed in the Sabbath-school, a large proportion may be advantageously employed as teachers; and they cannot reasonably plead as an objection the pressure of worldly care, as the time devoted to this employment is holy time, and they have no right to use it for secular purposes. These two classes, viz. those who ought to come as pupils, and those who ought to be employed as teachers, constitute a considerable portion of the whole community; and of those who remain, whatever their sphere of action may be, there are none who may not, in various ways, exert an influence more or less direct, in support of the institution. It is an institution which, from its very nature is in the best sense, catholic; it knows no worldly rank; it knows no geography; it knows no shibboleth; but it is fitted to every class, and every country, and every sect; and no doubt, like the gospel, whose influence it is designed to extend, is destined ere long to bless the whole family of man.

Before dismissing this point, we cannot forbear to remark how much of a piece the Sabbath-school institution is with other institutions, which are con-

fessedly divine, and even with the gospel itself. The Sabbath; how simple, and yet how benevolent in its designs, how wonderful in its results! The ordinance of the supper; one of the simplest of all rites, and yet how many sources of consolation and joy, does it open to the Christian's soul? The death of Christ; an event that occurred in a single day, under the observation of thousands, to many of whom it seemed only as the death of a common malefactor, and yet none but the omniscient mind can calculate the extent of its influence. So also the Sabbath-school institution is so simple that a child can easily comprehend its principle, and yet what is there that can exceed the energy of its operations? We would not indeed place it on an equality with any institution of God: nevertheless when we contemplate its simplicity in union with its power, it is not easy to resist the impression that the mind that projected it, must have been, in some qualified sense, favoured with heavenly inspiration; that, at least, its pattern must have been shown to the author of it, while upon the mount.

Let us now contemplate the grandeur of its results.

And here we begin by tracing the influence of a single fact, which all will acknowledge to be of frequent occurrence in the Sabbath-school, the conversion of a child, supposing that child to have been rescued from the haunts of moral corruption.

We may look, first, at the influence which is exerted upon him independently of the relation which he sustains to society. But for the Sabbath-school, what would he have been? In all probability just what the circumstances into which he was thrown, without any counteracting influence, might naturally be expected to make him. Nursed up in the haunts of pollution, he would have contracted the guilt of a hardened transgressor. As for happiness, he would have had nothing that deserved the name; for his breast would have been the seat of malignant passion, constituting the embryo of hell; while conscience would have increased his wretchedness, by compelling him to listen to her appalling accusations. In adversity not a beam of

consolation would have visited his heart: the only peace he could have enjoyed, would have been the peace of a brute. In the hour of death, no hand of mercy would have risen up to greet his bewildered eye; and when the agony of dying was over, there would have commenced the agony of another death, the death of the soul, which would have been convulsive and eternal.

All this incalculable weight of evil, the Sabbath-school has prevented. Let us now look at the amount of positive blessing which it has secured. The child having been renewed by the holy spirit, has the seed of present and immortal happiness, sown in his regenerated nature. His affections and passions, being reduced in some measure, to harmony, his conscience pacified by the blood of Christ, his soul has become, in a good degree, the dwelling of spiritual joy. In his prosperity he acknowledges the hand of God, and every blessing that he receives, is enhanced by the reflection that it comes from a Father. When affliction presses upon him, even though the deep waters come over his soul, he does not sink, but rises, and rejoices in a renewed confidence in God. In death, there is a sweet calmness, perhaps a holy triumph; and then the glories of heaven burst upon the eye, and the songs of angels tremble on the ear, and there is a crown of life on the head, and a harp of glory in the hand. And that soul advances from strength to strength, from glory to glory, through everlasting ages. What has not that child gained from being in the Sabbath-school, as respects his own individual character and happiness!

But this is the simplest view we can take of the subject. Let it be observed then, in the next place, that this child is not an insulated being; that he is destined to sustain various relations, and that each of these relations is a channel of important influence. Supposing him to have been left in that sink of pollution, from which he was raised by the Sabbath-school, what would have been his influence in the family, in the neighbourhood, in civil society? Could any thing else have been reasonably expected than that he

would have passed his life in the malignant work of corrupting others, and would have gone down to the grave with the blood of many souls upon his head? But from this wretched instrumentality the Sabbath-school hath saved him; and more than that, it has made him instrumental of diffusing on all sides the most substantial blessings. Perhaps in his turn, he becomes a Sabbath-school teacher. Who can calculate the amount of blessed influence which he will exert in moulding the minds of his pupils, through divine grace, to virtue and religion; in turning their feet out of the path of death, into the path of salvation? Perhaps, ere long, he becomes the head of a family. Here again, how benign and how powerful the influence which he will probably exert in the relations of a husband and a father! Or, it may be, that he will become a magistrate.—

How much will his well-directed and public spirited efforts, sanctified by faith and prayer, accomplish in elevating the tone of moral feeling throughout the community! Or he may be a devoted minister of the gospel; and may be the direct instrument of the conversion of hundreds, and may send abroad an influence that shall cause the wilderness and the solitary place to rejoice. Estimate now, I pray you, in view of any or all these relations, the amount of good which this child, converted in the Sabbath-school, will be likely to accomplish for his own generation. If, as he were falling asleep in Jesus, a vision of all that his influence had already done for the benefit of his fellow creatures, were to pass before him, would it not entrance his spirit in ecstasy, an ecstasy of gratitude, first to God, and next to the hand that brought him into the Sabbath-school, and taught him how to live for the benefit of the world? What shall we say of the influence of this institution, viewed as the nursery of an individual, who does so much for the interests of the generation to which he belongs?

But farther: let it be remembered that the influence of this child is not limited to his own generation; for it is the nature of influence whether good or bad, to propagate itself. Suppose, when he leaves the world, he should



leave in it ten children, who had been converted through his instrumentality, and enlisted in the active service of God; and suppose that each of these ten should be instrumental of converting as many more, the result of this would be, that in the next generation there would be a hundred converted in the same line; and supposing each one of this hundred to be honoured in the same way, the generation next succeeding would witness to a thousand; and if the same progression were to continue, before many generations were past, the number of converts from this single seed, would almost defy the power of calculation. Oh, when we think what it is to be converted, to be changed from an heir of eternal death, into an heir of immortal life, and think of the influence of that child's conversion reaching down with constantly accumulating power, to the end of the world, we ask again, what shall we think of the Sabbath-school, by means of which his conversion was effected? Is not this a truly sublime result, outrunning all the powers of human conception?

We have spoken hitherto of the influence of the Sabbath-school institution, as it operates in the conversion of a single child. But suppose that instead of one, we include in our estimate all the children who are converted in an entire school, especially a school on which the influences of the Holy Spirit have plentifully fallen; and not of a single school only, but of all the schools which are now in operation throughout Christendom: and not merely the schools which now exist, but all which are destined to rise into existence, in the progress of coming ages; and suppose each one, or any considerable proportion of this countless number, to exert any thing like the same influence which we have attributed to an individual child; who will say that we are not, in the boundless prospect, lost? What shall we say of the influence which this institution, limited as it has hitherto been, has exerted already? What a mass of moral machinery has it brought into operation to aid in the renovation of the world? What will it not have accomplished in the ages of the millennium? When the world, shorn, in a moral sense, of its

thorns and briars, shall look forth in the beauty of its regenerated state, and the air shall every where be fragrant with pure offerings going up to Jehovah, and songs of praise are bursting from ten thousand times ten thousand lips, that have been touched with hallowed fire; when that day of the church's jubilee shall come, how much will this institution have done towards bringing it forward? Who could count the number then on the earth, whose character it will have contributed to form, and whose destiny to fix, in a manner that shall call forth their everlasting thanksgivings? And then this tide of influence rolls onward, like a mighty river, widening and deepening, into eternity; and if we stretch our imagination to the utmost, each of these glorified immortals whom the Sabbath-school was instrumental in regenerating, will be advancing from glory to glory, and then will only have begun a career to be continued for ever. We ask again, do not the results of this institution, even here, and much more as they are carried out amid the glories of eternity, impress upon it a grandeur in comparison with which, all the grandeur of the world fades into insignificance?

We had intended, at the commencement of this article, to call upon our readers to contemplate more particularly the magnificent results of this institution as they are to be seen in signal instances of conversion and subsequent usefulness. But it has occurred to us that this would be doing no justice to the subject; not only because the number of facts which our limits would permit us to present, must have been limited, but because the institution itself is yet in its infancy; and ought to be judged rather by what it is capable of doing, than by what it actually has done. Not that we should fear the result, if it were to be tested by the effects which it has already produced; for there is not a mountain, or a valley, or a spot in the wilderness, where the Sabbath-school has been established, but is beginning to brighten with moral verdure, and is lifting up its voice to testify to its benign and quickening influence. Nevertheless we acknowledge, that it is the *capacity* of this

institution, its results as they are to be exhibited in the ages of the millennium, and in the ages of eternity, from which our own minds gather the strongest impression of its importance. And it is in this view, especially, that we feel ourselves called upon to render hearty thanksgivings to God, that he is so richly crowning it, at this moment, with the tokens of his favour, and to commend it to his especial blessing in time to come. In the increasing energy and grandeur of its operations, may patriotism, philanthropy, and piety, each find a substantial triumph, and reap a glorious reward!

SUGGESTIONS RESPECTING THE PLAN OF  
OPERATIONS IN THE VALLEY.

(From a Gentleman in the West.)

*Dear Sir.*—Since I have been engaged in the Sunday-school cause, many things have been suggested to my mind, and among others, some things respecting the valley of the Mississippi, and the noble resolution which is to operate for the redemption of our country; which is to concentrate the attention and the interest of American Christians, and which is to be a signal for rallying the forces of Zion on the same field where the enemy is gathering. For, if he will fight there, we must meet him there.

The Lord is with us whenever and wherever we are with him. No institution more evidently and largely shares in the divine presence and favour than the Sunday-school, and it is because his favour is seen to be towards it, that the church so diligently nourishes and cherishes it. In the Sunday-school cause we are evidently with the Lord, and the Lord is with us—We shall conquer.

The great difficulty in the accomplishment of the work contemplated in the resolution, will be to obtain good superintendents and teachers in every place where there is a good field and every thing else necessary, in order to start with fair prospects of success; but they are not on the spot. The question has been agitated with a lively interest in my own mind, *How are superintendents and teachers there to be obtained?* And here I would take the liberty of presenting to the Board, through you, some of my own

thoughts, which perhaps may be called a *plan*.

Whether any plan has been devised by the Board or not, I cannot say; I have heard of none. My statement will be very brief.

You have agents *in the valley* and *in the eastern states*. Let those in the valley be directed to consult with leading and influential men there respecting the number and competency of teachers in their elementary and other schools. Let them ascertain what encouragement may be given to teachers of *common schools*.

Let the leading men of a county learn how many teachers may be employed; where the schools may be located; how many scholars may be obtained, and how much the tuition would be per scholar.

There are no doubt many there who have much anxiety on the subject of education, and would do what they could to open the way for the *emigration of competent teachers*. Let all the information which is necessary on this subject be gathered and communicated to the Board, and made use of by them as they see fit, *with a view of calling out to this work pious young men from the east*. Let them go as a sort of missionaries—*carrying credentials from the Board—pledging themselves to the Board*, that they will do *all they can for the promotion of the Sunday-school cause*, by acting as *superintendents or teachers*—and in general, to advance the *interests of religion in that valley—to engage in teaching youth as a business*, and to be faithful in the *communication of religious instruction in all proper and prudent ways*. Some *mechanics*, perhaps, may be pledged in the same way.

Thus, when the way shall be prepared for the communication of *intelligence that may be relied upon*; then let it be sounded out through all the east by the Board; and, if necessary, let some man of eminence pass through and preach with a view to awaken our pious young men to the cause of Christ and our country. God has given us many pious young men in the course of a few years past, as an ornament to this eastern section of the American church. We, however,



might say, we have none to spare. But let the leaven be diffused abroad and pervade the whole mass.

Thus ten thousand ligaments shall bind the east and the west together; and the Sun of Science and of Righteousness shall shine upon and cheer that great valley for whose welfare so many hearts have been opened to give and so many hands have been put to the work which is designed to bless.

I do not know but I attach to this plan too much importance; still I cannot see it. Hundreds of pious young men will awake to the call that shall be made when facts can be stated, and information given. Please let me hear from you on this subject.

Your friend and fellow-labourer in this cause of God. P.

#### GENERAL EDUCATION IN RUSSIA AND FRANCE.

##### *Royal Ukase for the Establishment of Schools throughout the Empire.*

Mr. James Heard of St. Petersburg, in writing to the British and Foreign School Society, communicates the following intelligence:—

The school under my direction has continued to meet with uniform patronage and support from the Russian government, ever since its first establishment; but could not be considered as being eminently useful, while it served merely for the instruction of a limited number of children. I was encouraged, however, to continue, by the hope that the Government would ultimately be convinced of the great advantages of the British system, and order its universal adoption; in which case the importance of a school already established on the plan, where masters might be prepared, would be evident. The event has fully justified my expectations. His Imperial Majesty, whose time and unremitting exertions, since he ascended the throne, have been entirely devoted to the means of meliorating the condition of his subjects, directed his attention in a peculiar manner to public instruction, as an object of vital importance to the happiness and prosperity of his empire; and, on the 8th December

last, an Ukase was issued, containing regulations for the re-organization of all the schools in the empire—the introduction of the Lancasterian plan into all the elementary schools where the number of scholars will allow of it—and the establishment of schools in all towns and villages where the inhabitants are sufficiently numerous to support them. Since that time, eleven schoolmasters from as many different governments have studied the plan at my school; and have returned to their respective governments, to establish in the principal town of each a central school, from which the system may be spread to the district towns and villages.

It appears from late accounts that there are in Paris 577 priests; 80 charity schools, with 12,000 pupils of both sexes; 403 elementary schools, of which 112 are gratuitous, with 25,582 pupils; 7 colleges; 118 boarding schools for boys, at which there are 7669 pupils; 329 boarding schools for girls, with 10,240 scholars; and for the higher branches of education, 20 public establishments, most of which are supported by government, with 317 professors, and 17,823 students. Thus making the number of persons receiving education in Paris, 73,314, or about one tenth of the population.

#### HOW DO THE OPPOSERS OF SUNDAY-SCHOOLS DISPOSE OF CASES LIKE THE FOLLOWING?

*Extract of a letter from a distinguished layman in Indiana, dated August 12, 1830.*

I rejoice in the resolution of the American Union to extend the blessings of this institution throughout the valley of the Mississippi. I know the vast importance of this work, if it can be accomplished; and I am aware of the principal obstacles that lie in the way of its accomplishment; and would joyfully lend my feeble aid in carrying the resolution into effect. And although I cannot act as the agent of the Society, I shall neither be an indifferent, nor an idle spectator of their proceedings. In the circle immediately around me I shall do my utmost to

give efficacy to the institution; and as an officer of the Indiana State Union, I shall exert all my influence to prepare the way for filling this State with schools. The salutary effect of these schools, where they have been regularly kept up, has been very great, not only on the minds and morals of the children, but upon almost every family in the community. The history of our school alone, speaks volumes in favour of the institution. This school embraces all the young people within the village and neighbourhood, with a very few exceptions. It has taken children from the streets of the most hopeless condition, and has given them a fair prospect of respectability. It has enlarged our religious assemblies, almost banished intemperance from the village, and inculcated a taste for reading and instruction in every class of the community. A number of incidents have transpired among us fairly and fully to test the efficacy of the whole system. I will mention some of them.

A little girl in a casual conversation in the street, in answer to my inquiries, told me, that she loved the Lord Jesus. Why do you think you love him? Because I love to read about him in his word. I knew nothing about him, nor his word, until I went to the Sunday-school. Then every thing used to vex and fret me, now nothing disturbs me. I am pleased with every thing. But we have an entire family, the parents and six children, from four to thirteen years of age, whose reformation alone would more than compensate all the labour bestowed on the school. The father, a good workman, was given up to intemperance; the mother paid little attention to her children, but was hopelessly irreligious; the children were said to be among the worst in the streets. We engaged the older children in the school; two of them soon became exemplary for improvement and good conduct, two others were improving. Their attention to the word of God at home, awakened the thoughtless mother. She attended religious worship, and now professes religion. As soon as she became thoughtful, she attended the school as a visiter: after some time, pursuant to the advice of the super-

intendent, she collected a class of very small girls, and commenced teaching them in the school. The influence of the children on the dissipated father was more conspicuous. He was in the habit of sending the boys for whiskey, but this soon became a heart-breaking business to them, and grew worse. They wept bitterly whenever sent on this degrading errand, and so repeatedly besought their father, with tears, to leave off drinking whiskey, and go to the Sunday-school and to meeting, that they at last prevailed. He now teaches a class of little boys in the school, is a member of the church, and a steady, industrious, sober and respectable man. Not long since the parents of these children staid out longer than usual; the children grew sleepy, but could not go to bed without family worship; so the oldest boy read a chapter and prayed, and they went to bed. With such facts as these before us, and many more of a similar nature in this and other schools around us, can it be a subject of wonder that our eyes should be fixed upon this institution with the most anxious solicitude? Add to this, that the example of this school has given rise to a number of others, which are measurably producing similar effects; and then suppose that each of the 10,000 schools in the United States should effect as much in every four years, and how wonderful would be the result. Indeed, I look upon this institution, as the hope of the church, of our country, and of the world. I cheerfully aid in the cause of missionary, bible and tract societies, and other benevolent institutions; but I look upon Sunday-schools as that which gives efficacy to the whole. They lay the foundation deep and wide, on which the bright fabrick of a renovated world may be erected. Sunday-schools for all the children in the valley of the Mississippi, which are soon to be counted by millions, must produce a vast improvement in intelligence, morality and religion. Innumerable obstacles, (some peculiar to the west,) are to be surmounted before all these schools can be in effective operation; but I trust it is the Lord's work, and his arm is almighty. It will be done.



For the American Sunday-School Magazine.

A BRIEF MEMOIR

*Of Elmyra Jane Lawrence, who died at Green Castle, Pa., April 16, 1829, in the eleventh year of her age.*

We pretend not to say, when God began a work of grace in the heart of this dear child. But her attention was known to be arrested by the truths of his word between three and four years before her death.

From that time she manifested a growing seriousness and attention to the concerns of her soul, of which her questions relating to sin, death, a future world, and the means of preparing for it, afforded ample evidence.

As a member of the Sabbath-school, her diligence and proficiency were more than ordinary. As evidence of this, it may be stated,\* that she had committed to memory the whole of Matthew and John's gospels, part of Mark and Luke, more than twenty of the psalms of David, including the 119th, several of the Apostolical Epistles, together with a number of detached chapters and texts, both of the Old Testament and the New. Besides these, she had stored her mind with catechism, hymns and spiritual songs to a considerable amount. These stores of evangelical truth do not appear to have lain unoccupied in the memory, but to have been employed with practical and saving effect upon her heart and life.

The precious fruits of parental faithfulness and Sabbath-school instruction, were plainly visible before disease had invaded her tender frame. Her's was not the doubtful repentance of a death-bed. It was, however, in the progress of her disease, which was of a protracted kind, that her religious feelings and affections were more fully developed. Her anxieties, her tears and her prayers, were then known to one who watched over her with the deepest interest—with a mother's solicitude. In a pastoral visit paid to the family between two and three months before her decease, it was plain that her mind was under the

influence of strong religious excitement. But it did not appear, that she had, at that time, any evidence satisfactory to herself, of a saving interest in her Redeemer, though she manifested feelings of intense desire. Hence the caution with which she judged of her state and condition. After proposing a number of questions, to which she promptly replied, she was asked, "Do you love Jesus?" she hesitated; her reply was waited for, but she remained silent. It was then asked, "Do you *desire* to love Jesus?" O yes, was her reply. Indeed, the path of this interesting child appears in a remarkable manner to have resembled the light "which shines more and more unto the perfect day." At a subsequent visit, it was evident that the subject of religion engrossed her whole attention. But it was not until about three days before her death, that her doubts gave way before the inward witnessing of the Holy Spirit. Then it was that she expressed her willingness to leave the world, and her nearest and dearest earthly friends, that she might go to Jesus; she said, though she had long sought her Saviour, she did not till then *know*, that her heart was changed; but that then, she *knew* it. From that time, she evinced an ardent desire to leave this world of sin, combined with a patient waiting for her Lord.

On the night of her final separation from sin and sorrow, however, it was, that her God and Saviour most eminently perfected in her his praise. Her death was not only joyful, but triumphant. She manifested the most entire superiority to the fears of the King of Terrors. "O" said she, "what a glorious thing it is to die! O what a glorious night will this be in heaven!" It was observed to her, that she would spend many such nights. "Yes," said she, "*but this will be the first.*" Many such expressions clearly indicating the ineffable happiness that awaited her, dropped from her dying lips. But what gave a peculiar charm to this death-bed scene, was the deep interest which little Elmyra took in the happiness of those around her. Love, ardent and intense, was the commanding affection which swayed every faculty of her soul; and it was

[\* This is often very weak evidence of diligence or proficiency. Ed.]

not a partial love, limited to friends, but general and indiscriminate—the *love of souls*. She assured those who stood around her, that if they knew their hearts to be changed, as she knew her own to be, they would not be afraid to die. And here she drew freely from those treasures of heavenly wisdom, which, during her brief term, she had been storing up. Jesus, she told them, came to call, not the righteous, but sinners to repentance. To encourage them to come to him, she said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." She thanked God that she had been enabled to speak to them, and told them how inexcusable they must be, if they did not profit by her dying advice. She bid her friends a calm farewell, and charged them not to weep for her, for in a little time, she hoped to meet and welcome them to the joys of heaven.

The work which God had given her to do, being accomplished, she longed for her departure. Having asked whether her pulse had ceased, she was told that it had; then, said she, "O I will be soon be gone; I feel my limbs growing stiff; my mouth is drawing up—farewell." The morning of the resurrection will shed further light upon the history of little Elmyra. In the mean time, it is pleasant to believe she is with them who *walk in white*, and it may be profitable to reflect upon her example, her counsel, and the triumph of her faith.

#### REVIEW.

*Oration on the advantages to be derived from the introduction of the Bible, and of Sacred Literature, as essential parts of all education, in a literary point of view merely, from the primary school, to the university: delivered before the Connecticut Alpha of the Phi Beta Kappa Society, on Tuesday, September 7, 1830, by Thomas Smith Grimke, of Charleston, S. C. New Haven: 1830. pp. 76.*

We trust our readers have not forgotten the notice we took in our

number for September 1829, of a very able address by *Mr. Grimke*, occasioned by the opening of a building at Charleston, S. C. for religious uses.—In that address a very successful effort was made to show that the Bible is and must be the only true basis of education. The same gentleman was called to a like service at the opening of the Richland School at Columbia, S. C. in November 1829, which occasion he improved to show that the Bible ought to be adopted as a *text book of instruction*, from the primary school to the University, with a view to *duty and usefulness*, and in the oration before us, his object is to prove that the Bible is the best text book of literature—"the purest and richest fountain of sound, valuable knowledge—of taste, style, and elegant literature."

After illustrating the character of polite literature, our author expresses his surprise at the fact, that it should almost universally have dishonoured God and have degraded or corrupted man.

"How can this phenomenon be accounted for? The causes must be sought in the melancholy truth, *that the great body of literary men have never written either under a sense of duty to God, or in the Spirit of usefulness to man*. Necessity or the love of fame, emulation or envy, love or hatred has been the ruling motive with countless numbers. And why have these inducements possessed such transcendent authority over the minds and hearts of this host of Authors? The chief reason must be traced to the absolute exclusion of the Bible, as the only standard of duty, the only fountain of usefulness, from all our schemes of education. But the banishment of Sacred Literature from them may well be assigned as an auxiliary cause, that has exerted a powerful, extensive and enduring influence. When the Gauls were ravaging with



fire and sword the city of Rome, Albinus bore away in his chariot the Vestal Virgin, and left his family to perish; but the Christian scholar, with no such dreadful alternative before him, is content to leave the Vestal Virgin of sacred Literature to perish; while he welcomes to his home, as the friends and instructors of his children, the Priests of Mars, and Bacchus, and Venus, the poetry and mythology of Pagan Antiquity. Language can hardly express too strongly and vividly, our astonishment, indignation and sorrow, that such should be the fact."

After attempting to explain this phenomenon, the author exhibits it in another form.

"To us, (he says,) it has always appeared an astonishing fact, that the Christian Fathers should have subjected themselves, and the whole Christian Church, to the influence of pagan literature, as extensively as they did. The meat, in the Bithynian shambles, often remained unsold, as Pliny tells us, because the Christians would not purchase what had been offered to idols. And yet the Bishops and Pastors of their Church, sought in the Eastern and Western Philosophy, and in the history, eloquence and poetry of Greece and Rome, those thoughts and that standard, which were alien to the spirit and object of the Scriptures. When we read, that Alexander placed the Iliad, with his sword, under his pillow, and that the Emperor Ælius Verus did the like with Ovid's Art of Love, we perceive an exact conformity with the warlike character of the one, and the licentious habits of the other. But when we find that Chrysostom slept with Aristophanes under his head, we are filled with surprise, indignation and sorrow. Had the Scriptures been made inflexibly the basis of education and literature, the Christian Church would not have been so disgracefully corrupted and deformed by heathen influences; nor should we have recognized in its character such striking proofs of the empire of the oriental and western pagan literature. That the New Testament was in Greek, and that Greek and Latin were the living languages of the Roman dominions,

will certainly account, in a great measure, for this phenomenon. But when we consider that Christianity was actually engaged for centuries, in a war of extermination, with Heathenism, in all its forms, as well as in its spirit, this familiarity and good understanding between the literature of each, must appear extraordinary. It is with us a subject of astonishment and regret, that the talented and the learned, in the early Christian Church, did not employ themselves perseveringly from age to age, in founding and perfecting a complete scheme of Christian education; so as to supersede gradually, if not at once, the use of the Greek and Roman Classics. Had they loved the practical, moral improvement of the Church more, and polemical divinity less, we believe that much of the calamity and dishonour, which befel that church, and her literature and education, would have been avoided. Then, if the age of the Reformation must have come, Religion would only have needed the dexterous hand, which sets the broken bone, not the intrepid skill of the surgeon, who cuts out the cancer or amputates the shattered limb.

In looking around for means to introduce Sacred Literature as a branch of literary education, the author thinks that

"An appeal would be made in vain to the Academy, the College, the University. Their spirit has rarely been that of the Reformer, who loves to regenerate. It is rather that of the Antiquary, who seeks to abide by the ancient landmarks. Languages and Mathematics are their *summum bonum* of education, in the systems of our times, as they were a thousand years since. But individual sentiment, social intercourse, religious influence can do much. To the private Christian, to the minister of the Gospel, to religious and literary journals, and to theological institutions, is allotted the noble and interesting duty of preparing the way for the triumph of Sacred Literature, for the ascendancy of the Scriptures, in all our schemes of education. Are any willing to deny, that such ought to be the state of things, whether we look to duty and useful-

ness, or to Literature? That the time must come, when the fact will exist, cannot be doubted. That it will be accomplished, not by miracles but by the instrument of human agency, is unquestionable. Who then is privileged to say, that he has neither lot nor part in this momentous concern? No pious or educated man, no minister of the Gospel, or trustee of a school, no parent, guardian or instructor is exempt from the obligation of doing something, in this matter. All of them are, in some sense or other, vested with more or less influence over education: and let them remember, that there is more, even of truth than of beauty, in the sentiment of the Arabians, 'the governors of the young preside over the stars of their youth.'"

Among the unfavourable influences arising from the neglect of Sacred Literature, the author mentions its effects on the clergy.

"Instead of being a department of all liberal education, it is never touched, till the course of divinity is commenced. Hence, instead of being regarded habitually, as a part of the religious instruction of the young, and a chief constituent in the whole progress of their improvement, from the primary school to the University, it comes to be considered as exclusively theological. It is not surprising then that it should languish, as it does, in the keeping of the clergy; when it is only an inhabitant of theological halls, and only the companion of theological students. It is impossible for the clergyman to feel its full dignity and beauty, or to realize that it is the common privilege and common property of all the educated, whilst it is confined to the chair of the Divinity Professor. And when he knows the fact, that of the hundreds, who listen to his preaching, frequently not a single one knows any thing of Sacred Literature, or has the least relish for its beauties, he must feel that silence on such a subject, though unnatural, is imposed by necessity."

"Another unfortunate circumstance, arising from the general neglect of Sacred Literature, is in our judgment,

the ascendancy of the Heathen Classics, in all our schemes of education. It is not stating it too strongly to say, that *Christians—yes, professors of the religion of the cross—yea, the very ministers of that cross*, have resolved, *may we not say inexorably resolved*, that in schools and colleges, the PAGANS of Greece and Rome shall form *the minds, the hearts and characters of CHRISTIAN youth*. And yet of all the multitude, who thus combined to maintain a state of things so singular and unpropitious, there is not one who will admit a comparison between the Bible and the Classics, whether we look to duty and usefulness, or to Literature. Ask them—do you believe, that the apostles would have founded or sanctioned such a scheme? Ask them—can the spirits of just men made perfect, behold it from their seats of bliss with approving eyes? Ask them—can the angels in the realms of light and glory, look down with applause on this idolatrous exaltation of the Classics, on this rejection, this degradation of the Scriptures? Their answer, we venture to say, will be negative. George Fabricius would not use a word in his poems, which savored in the least of paganism: and he exceedingly condemned those Christians, who resorted for their materials to the divinities of Parnassus, and the fables of the ancient Mythology.—Would that hundreds, who have spent half a century of their length of life in illustrating and recommending the Classics, had felt like Fabricius, and had spent but a tithe of that time, in illustrating and recommending Sacred Literature!"

Among the benefits of a change, especially considered by the author, are the following—

"We should welcome Sacred Literature to the School and College, as a chief instrument, eventually, in the firm establishment of the Bible, as a standard of duty and usefulness, in these institutions. Those, therefore, who approve the latter object, and yet feel some scruples, in a sectarian point of view, or know not how to begin the reformation, will do well to consider, whether the introduction of



Sacred Literature would not be the safe and advisable mode. Those, who object on sectarian grounds, to the use of the Bible in general schools, on account of contested points of doctrine, cannot surely object to the same book, as a literary standard of thought and composition. The dividing lines between different denominations of Christians can scarcely be said to exist, as to the Old Testament; and there the chief body of Sacred Literature is found. Here then, is a species of middle or neutral ground, where the experiment may be safely tried, of adopting the Bible into schemes of general education, confining it to the purposes now contemplated."

"It is another advantage, that the Bible will be far more generally respected and admired, as well by the pious, as by those, who in a religious point of view, are indifferent to the Scriptures."

"A better knowledge of the history, antiquities, and evidences of Religion, would be another result of the cultivation of Sacred Literature; for they are inseparable. It is singular how completely these are neglected in most plans of education, and yet who is insensible to their value? How strange does it appear, that the history and antiquities of Greece and Rome should be regarded as indispensable to the liberal education of a Christian, and yet that the same departments, as to the Jewish Nation and Christian Church, should be excluded!

"We believe, it would be a natural and happy consequence of the change proposed, that the Scriptures would thus become the topic of interesting conversation. Instead of being excluded, as they now are, to so great an extent, partly because it seems, on account of that very ignorance, to savour of theological pedantry, they would be a fund of literary conversation. Nor of literary only; for the departments of sacred history and geography, antiquities, manners and customs, would increase and diversify the common stock of valuable and interesting materials for conversation.

"We look upon the encouragement of the study of Natural History, as among the important effects of the contemplated plan. Not less than two

hundred and fifty botanical terms are used in the Scriptures; and these are principally found in the sacred poets. The history of beasts and birds, of fish, reptiles and insects, of trees and plants, and of the whole physical world, is far more important to the great body of those, who receive an education, than the smattering of Greek, Latin and Mathematics, which is all that nine out of every ten now acquire at our Schools and Colleges, and which as a matter of course, they abandon for ever, as soon as they leave the Academy or University. If then Sacred Literature will promote such a desirable study as Natural History, so full of interesting materials for thought and conversation, we are sure that its introduction will answer an important end.

Whatever benefits would result from the introduction of Bible literature into every department of education, it is the direct tendency of Sunday-Schools to confer them. The object of the *American Sunday-School Union*, (as we have often proclaimed,) is to educate every child gratuitously, in the knowledge and understanding of the Holy Scriptures. In the preparation of lessons, books, and forms of instruction, reference is had *always and only to one grand object, viz. to make the Bible the rule of conduct—the standard of duty and usefulness—from the cradle to the grave.* Our Bible Dictionary, Sacred Geography, Biblical Antiquities, Alexander's Evidences, and a multitude of other books, are prepared expressly for the promotion of strict Bible education; and it is the design of all our library books to exhibit the results of Bible education in the lives and conversation of holy men, women and children. Let Sunday-Schools be liberally supported and TAUGHT AS THEY SHOULD BE, and they will send into primary schools and thence through the higher depart-

ments of education for both sexes—and even into colleges and universities, a spirit of biblical inquiry and research, which will *create a department for itself*, and find, or make a way for its influence to pervade every purpose and pursuit.

“A prominent advantage of the ascendancy of Sacred Literature will be, that all Literature may be expected to become *more intellectual*. As the Bible is the noblest and richest fountain of original, elevated, and comprehensive thought, the general cultivation of sacred letters must impart its own character to all the departments of Literature. The Literature of Germany and England is more intellectual, than that of France, Italy or Spain. Can we doubt, independently of the influence of other subordinate causes, that the Bible is the paramount reason of the difference? In the Scriptures only, do we find any just views of the character and attributes of God, of the scheme of creation and providence, of the being, and nature, and offices of spiritual existences, of heaven and hell, of the trials and sufferings of man in this world, of the immortality of the soul, of its glory and happiness, or of its dishonour and misery in a future world. And is it possible, that these ideas, so grand and solemn, so interesting and affecting, are destined never to have a deep, all-pervading, quickening influence over modern Literature? It is obvious, that in the Grecian authors, sublime and lovely conceptions, the relics of an elder, of the patriarchal age, are seen to struggle for life, against the oppressive power of their vicious and absurd mythology. And what are those finer and better thoughts, but the faint glimmerings of tradition, seen by them darkly at a distance, but vouchsafed in the Law and the Prophets, to the children of Israel? Those few imperfect thoughts have done more for Grecian letters, than the whole body of her fabulous religion. This has indeed given beauty and variety to her Literature, but to those only is it indebted for the awful and the majestic. The mythology of Greece never has been and never can be the parent of

vigorous, original, versatile thought. The Bible pre-eminently exacts and encourages the exercise of power and freedom, of comprehensiveness and depth of thought. What the profound, ardent study of the Scriptures as an inexhaustible fund of Literature is able to do, may be seen in the unrivalled sublimity and beauty of *Paradise Lost*, the great poem not merely of English, but of all ancient and modern Literature. Give then to the Bible its natural, rightful influence over the whole circle of polite learning, and we despair not of beholding in our country, a Literature more rich, original and dignified, than the world has ever seen.

“The scholars of our land complain of the character of our institutions, as over-crowded with the simplicity and homeliness of common sense, and of our state of society, as chiefly remarkable for its unpoetical, business-like aspect. In our judgment, they undervalue exceedingly the literary capacities and fertility of our country. A nobler and more affecting origin, a more interesting and wonderful progress a destiny, more sublime, glorious and solemn, we have never beheld. Who that has a memory to look back over all the past; who, that has a mind to comprehend all the present; who, that has an imagination to embody the dim visions of the future, will despair? Who, that has a heart, to love his family, his state, the nation, the living and the unborn world; and a soul, that ascends in thought to the throne of God, to the mansions of Angels, and the habitations of the just made perfect, will despair of the Literature of our Country? We behold not, indeed, scattered over our land, the beautiful and august antiquities of Greece and Rome. We behold not the Cathedral and the Abbey, the tower and the castle, relics of Gothic grandeur and feudal power. Not a solitary spot in our land is hallowed by the fantastic and elegant mythology of classic Fable. The wild and the terrible, the mysterious and the marvellous of the Enchanter, the Fairy and the Goblin, have no place in our traditions. Popular superstitions, in all their endless variety of the curious and the horrible, are unknown to us.



Ours 'has never been the land of Romance; for the purple light of the age of Chivalry has never beamed on our people, in its richness and beauty. But we despair not. We have a strong faith in the destinies of American Literature. We have a faith, strong as a Christian's hope, strong as a Patriot's love. We will not despair. We feel assured, that in the noon-tide of our greatness, we shall look down upon all the nations that have gone before us. We envy not the riches of their inheritance. The patrimony of the Old World is the heritage of the New; so far as we may choose to avail ourselves of its wealth. But our trust is built on better promises and brighter hopes. *The living spirit of American Literature must be intellectual.* He who does not see, that the intellectual will be the essential character of American Literature, must be blind to the visions that crowd on the fancy, and deaf to the thousand voices of gratulation and encouragement, that call from the past, the present and the future, through all our land. His are not the deep and delicate feelings of the heart, which sympathize with all that is majestic, lovely and graceful, whether in man, or in the visible world. His cannot be the enthusiasm of soul, which invests the grand and the beautiful in nature and in art, with a nobler grandeur, a more attractive beauty. His never will be those sublime thoughts, which live on the great, the wonderful and the fair, in the recollections of the past; which inhabit the whole living world, ever meditating on its history, progress and destinies; and wander through eternity, to contemplate the purity and felicity, the glory and wonders of an immortal state. We at least scruple not to gaze with a Christian's hope and a patriot's love. And we have received the reward of that hope and of that love, in the rejoicings that sympathize with all that is American, and in the gratitude which ascending to God, as the moral Governor of the World, beholds in our country the fairest province of his magnificent empire upon earth.

*The foundations of our hope and our love are laid in THE POWER OF THOUGHT, THE INTELLECTUAL SPIRIT.* But the

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Scriptures only can create, diffuse, and perpetuate that spirit. They only can redeem us from the vassalage, without the glory of European Letters. They only can breathe into all our literature the breath of life, intellectual power. Scatter then the Scriptures with a prodigal benevolence, over all our land. Imbue with their spirit, the child, the youth, the young man, through the whole course of education. Let them be the study of manhood and of old age. Then, but then only, shall we have reason neither to envy nor to fear the scholarship of Europe. Let the literature of the Eastern Hemisphere worship in the Parthenon of Athens or the Coliseum of Rome, in the Abbey or the Cathedral of a Gothic ancestry. Let it revel in the beauties of Grecian fable, in the wonders of enchanted castles and fairy bowers, amid the splendour of courts and the magnificence of palaces, amid the glory and gallantry of the age of Romance. American Literature rejoices that her's is a more holy, a nobler, a lovelier land of promise. The shrine of her worship is the Falls of Niagara; the black gates of the mountains are the portals of her fane; the Father of Western Waters is the majestic stream of her inspiration; the valley of the Mississippi with its giant colonnade, the Rocky and the Alleghany, the temple of her glory. The Genius of American Literature walks abroad, through the land of his birth; and beholds an endless diversity of the grand and the beautiful. He looks to the world of Memory, and feels that the wealth of ancient and modern literature is his. He looks to the realms of imagination, and rejoices in its visions of glory; for he knows that they are his. He looks to the empire of mind, and shrinks not at the mysterious depth of its abyss, or the awful grandeur of its elevation; for his are the power and freedom of thought. In the intellectual spirit, he lives, and moves, and has his being.

#### PROPOSED SYSTEM OF EDUCATION.

Among the notes to the Phi Beta address of Hon. Mr. Grimke, noticed in a preceding page, we find one in

which he proposes a general system of education.

Though this plan embraces much with which Sunday-school teachers, as such, have nothing to do, the exposition of it contains many valuable hints for their guidance, and shows, in a forcible manner, the nature and extent of those errors which prevail as much in moral and social education, as in mental or physical.

"I would arrange Seminaries in four ranks—Schools, Academies, Colleges, Universities. The distinctive feature of the first should be a plain, substantial, useful, English education, comprising spelling, reading, writing, common arithmetic, book-keeping, geography, history and biography, sacred and profane, especially American history and biography, natural history, chiefly with a view to facts, composition, speaking, thinking and reasoning of a plain and business-like character. The school would occupy the *boy* from six to twelve years of age. The distinctive features of the second rank would be one or more modern languages, French, German, or Spanish, as circumstances might direct, taught as spoken and written tongues, for the purposes of business; the principal and most interesting sciences taught chiefly with a view to facts, chronology, English grammar, the history of the arts and sciences, chiefly as facts, and the practical elements of rhetoric, of moral and political philosophy. The academy would employ the *youth* from twelve to sixteen. The distinctive features of the third rank would be mathematics, except such branches as conics, spherics, fluxions, &c. natural philosophy, natural history, moral and political philosophy, rhetoric, grammar, history and chronology, all taught as sciences: Greek, Latin, and Hebrew, the law of nations, the history of literature and society, constitutional law, mental philosophy, and antiquities. The college would occupy the *young man* four years, from sixteen to twenty. The last rank would embrace all the preceding studies. Its distinctive features

would probably be found in the following particulars. 1. All the studies ought to be voluntary. 2. The students should be instructed altogether by Professors. 3. The great object would be two-fold—to prepare the professional man for life, or to finish the accomplished scholar, in any or all the departments already pursued in the college. The University education would employ the *man* from twenty to twenty-four.

"Each rank would pre-suppose an acquaintance with the studies of the previous: and whatever from its nature and usefulness, and its susceptibility of higher cultivation, required it, such as thinking, reasoning, composition, speaking, (not mere declamation,) would be pursued through each of the four ranks of Seminaries.

"I would distinguish the four ranks thus, with a view to the character of instruction, and its object. The school would give a *common* education for the *working* classes.—The Academy would furnish a *respectable* education to the man of *business*. The College would afford a *liberal* education to the *gentleman*. The University would yield a *professional* education, for the Clergyman, the Physician, or the Lawyer, or an *accomplished* education for the Scholar. I would arrange the *third* class on the principle of leaving the selection of studies, and the extent to which he should pursue them, to the Student, or rather to his parents or guardian: and if he should not designate, then to the faculty, or such one or more as they might name, to ascertain by careful examination, the state of improvement, kind and degree of talent, and objects of the student.

Education is four-fold—Moral, which teaches *duty*, in order to make us good: Mental, which instructs us in *valuable knowledge* and its *right use*: Social, which regulates the *affections* and *manners*: Physical, which consults *health*. When we look at this scheme, so natural, simple, and obvious, how are we shocked at the deformities and imperfections in the plans of education, that prevail throughout our land. The first and the third, the *most* important of any of the four, and *indispensable* to every human being, form *no part* of our systems. The second is crowded



with studies, useless to most who pursue them, and is destitute of many branches, which are valuable to all—*thus forever sacrificing the great majority to a small minority.* The last, till latterly, was scarcely thought of: and even now is but little attended to.

“There are three most important objects in education, which are not only disregarded, through all our existing schemes; but these actually operate so as to defeat those. The first is, to teach the habit of thinking and reasoning—as *inseparable* from all knowledge acquired. The second, to fill the mind with an *abundant* supply of *valuable and interesting knowledge*,—the materials for reflection, writing, and conversation, *through life.* The third, to create a *love for knowledge, and a taste for reading.* If I err in my judgment, that our schemes of education, as actually administered, disregard, and even thwart these objects, I can only say that my personal experience and observation, and the testimony of very many intelligent men, have constrained me to adopt this opinion. Let any one look at the great majority of those, who come out of our schools, academies, and colleges, and observe how little idea they have of thinking and reasoning; how little of valuable, interesting knowledge they possess; and how little love of knowledge, and taste for reading has resulted from their whole education.

“A complete scheme of general education, embraces the seven things that have been thus noticed, viz. four, as the constituent parts of education, duty, mental improvement, the culture of the affections, with the formation of the manners, and health; and the three last, as most important results of education; viz. *habitual* reflection, a *stock* of valuable and interesting knowledge, the *love* of knowledge, with a *taste* for reading. Duty is the only true basis of all education—Virtue, Usefulness, and Happiness, its great ends.—Yet the former is utterly rejected from all our schemes: and the two latter are sacrificed to ancient prejudices, old habits of study, and antiquated schemes of instruction, without testing their real value, by the only safe guide—experience, founded on the observation of their *consequen-*

*ces*, as exhibited through *manhood* in actual life.

I need hardly say, that I regard the Bible and Sacred Literature, as inseparable and all-important parts of any scheme of education. Nor need I say that I regard *thinking* and *reasoning* as *perfectly inseparable* from all sound instruction, in *each* of the four ranks of seminaries. The great business of faithful, competent instructors, is to let *nothing* pass through the mind of the boy, the youth, the young man, the man, *without reflecting upon it*—without drawing out the pupil's mind, by questions or preparatory remarks, to think and reason on the facts he is treasuring up. The neglect of the young mind in this particular, through its whole progress, is indeed melancholy and astonishing.”

*Hymns for the Lancaster, (Mass.) Sunday-School, presented to the pupils of the Lancaster Sunday-School, by their affectionate teachers, 1830. pp. 8.*

This is so small an affair, that it would attract the notice of few persons who were not seeking to be conversant with children's books and children's interests. To us, nothing is unimportant that children hear, or say, or sing.

We have a remark or two to make respecting this unpretending quarter of a sheet of paper, and

*First*, we like the spirit which its title indicates. A truly *affectionate* Sunday-school teacher will almost invariably find, or make, a class of affectionate children; and this state of feeling, on both sides, is exceedingly propitious to the advancement of their mutual interests. This affectionate regard shows itself on the side of the teacher in a thousand forms.

(1.) It leads him day by day to the Giver of every good and perfect gift, that he may obtain those gifts, without which he labours in vain, and spends his

strength for nought. Among these gifts may be mentioned meekness and faith to receive and believe and trust all that the Lord has spoken;—a deep sense of the value of the souls which he professes to feed with the bread of life, and which have been redeemed, nor with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot; and a willingness to deny himself, spend his strength, and bear the shame and reproach of his Master, if he may thereby be made instrumental in bringing a single child to His arms.

(2.) An *affectionate* teacher will examine with great care the record which God has given concerning the moral character and destiny of those whom he has undertaken to instruct and guide, and when he finds that all have gone out of the way, that no man liveth and sinneth not; and that without holiness no man shall see the Lord, he will inquire, with deep solicitude, for himself and for his children,—How then shall man be just with God? How shall the wide breach which sin has made between us and God, be healed? What shall we do to be saved? Being satisfied on these points, and having himself submitted to the salvation of Christ, his chief anxiety will be to awaken in the mind of his pupils some *feeling* on this subject; and the more deep and ardent his affection for them, the more zealously and frequently, will he commend to their consideration, the amazing, boundless love of God, manifested in the sufferings and death of Christ. Nor will he be at rest respecting them, till he is persuaded that Christ is so formed in them the hope of glory, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate them from the love of God which is in Christ Jesus their Lord.

(3.) The affectionate teacher shows his temper in watching over the best interests of his child *at all times*. He is not satisfied with simply hearing him recite a few verses of a chapter or hymn once a week, nor even with a faithful effort to impress the pure, simple truth of God's word upon his mind and heart. He follows him home; he visits him from time to time at the place where his domestic habits and temptations and trials may be seen; and such is the spirit of love and kindness which characterizes these visits, and such the meekness and spirituality of the teacher's conduct and conversation, that the parents, playmates and neighbours of the child cannot but take knowledge of him, that he has been with Jesus, and learned of Him who went about doing good. In a single word, the *affectionate Sunday-school teacher makes Christ his pattern in all things*, and if, in his teaching, he has the spirit of Christ, he will have no greater joy than to see his children walking in the truth.

These thoughts have been suggested to us by the occurrence of this comprehensive word, *affectionate*. It means much more than we have intimated, but we have said enough to put the reader upon a course of reflection.

A *second* suggestion we have to make respects the character of these hymns. There are but twelve (some original and some selected,) but only one of them presents distinctly the subject which of all others should be presented constantly to the minds of



children. It is a subject which *they* can understand; for, however, it may puzzle the minds of wise and learned men, it is revealed to babes; we mean the birth, life, sufferings, death, resurrection and ascension of our Lord and Saviour Jesus Christ. The Sunday-school teacher must be very ingenious, indeed, who can make the New Testament a text-book and avoid the conviction that the shedding of Christ's blood for the remission of our sins, is the all-absorbing subject of every book and almost every chapter: and a collection of hymns, or a series of devotional exercises, or a course of instruction, in a Sunday-school, where the New Testament is the text-book, and in which this great mystery of godliness is not made of supreme importance, would seem to be as defective as a system of natural philosophy, without a single allusion to light, or heat, or motion.

It is on this ground that we object to most of the hymns in this little collection. There is not enough of Christ in them, nor is it sufficient to say, that, in so small a space no particular subject could be presented with much distinctness or prominence. The love of Christ in giving himself to die for sinners, connects itself with every religious duty and principle, and it is hardly possible to present to a child's mind a single precept or doctrine of the New Testament, as it stands recorded there, without presenting in connexion with it, some motive or sanction growing out of the death of Christ.

In Hymn VII. we have this verse.

More than all, we praise thee, Lord,  
For the blessings of thy word,  
*For the tidings Jesus brought,*  
*For the precepts Jesus taught.*

In Hymn VIII.

Praise the mercy that did send  
*Jesus for our guide and friend.*

Now let any man or any *child* read the ninth chapter and the first part of the tenth chapter of Hebrews, and say whether Paul and the poet could have been writing or thinking of the same *Jesus*.

The least objectionable hymn in this view, and the one which really has the most merit, considering its purpose, is the tenth. This is an original hymn, and should be preserved in our collection. We extract it entire, and hope our friends will excuse the liberty we have taken in using their book for a text to so long a sermon.

*For the Teachers of a Sabbath-school.*

With anxious hearts, but fervent hopes,  
Encouraged by thy word,  
To thee we lift our waiting eyes,  
And seek thy blessing, Lord.

Oh! may it like refreshing dew,  
Upon each heart descend;  
For if thy presence be not here,  
Why at thine altar bend?

Our blessed Saviour, when on earth,  
Restored the blind to sight;  
And may his spirit o'er our minds  
Diffuse a heavenly light.

And as the unconscious dead arose  
At his life-giving word;  
May every sleeping soul here wake,  
And live to thee, O! God.

With trembling hearts may teachers  
feel,  
That to their care are given  
Such "little ones" as Jesus loved  
And called the heirs of heaven.

Grant that the lambs within this fold  
May heavenly pasture find;  
And here may streams of mercy flow  
To cheer the humblest mind.

Be with us, Lord, when'er we meet;  
And through redeeming love  
Immortal souls, that worship here,  
Shall reign with thee above.

## SCRIPTURE PRINCIPLES OF EDUCATION.

*I will forewarn you whom ye shall fear.*—Luke xii. 5.

If we should attempt to draw a line of distinction between the children of God and the children of this world, in matters of conduct, we should find it extremely difficult: I believe it would be even impossible to mark the boundary, so as to make a definite distinction to ourselves, still less to make the difference apparent to others. The believer has so much of the alloy of earth about him, especially when the divine life is but newly implanted, the better principle will not always triumph over the defectibility of his conduct. The children of this world, on the other hand, do sometimes make such near approaches to the external characters of piety, we must look very closely to perceive that they are not genuine. While, therefore, in the larger features of conduct, we would not hesitate to say, these things cannot be done by a child of God, and these things will not be done by one who does not know God, there will still be minor points, and intermixing characters, in which it is impossible to draw a broad line of distinction. But whatever be the difficulty in respect of the actions, there is none in the principle of action. However the streams may approach and intermingle, to the improvement of the one and the debasing of the other, the sources from which they flow are eternally separate; and we draw a line at once definite and unerring, when we say, that in the children of God the main-spring of action is love and filial fear, which I take to be synonymous terms; while in the children of this world, the principle of action may be many things, some in themselves not unworthy, but it is never this.

Whoever has passed from the one state of mind to the other, "from death unto life," knows this to be the one great change that precedes every other. Much in their conduct they feel it necessary to alter; and as the divine life grows to maturity, much in their character and conversation will progressively alter of itself. But in most things, if the life has been one of moral propriety, they will con-

tinue to act as they did before; they will pursue their daily occupations, continue the same round of social and domestic duties, and exercise still their legitimate means of enjoyment. And yet in these, the change is not really less, though less apparent to others; they do what they did before; they act as they always have acted; but they act on a different principle entirely. They did the thing formerly because it was to their advantage; because they had pleasure in it; because the world approved it; because it was good and becoming in their own eyes. Now they do it because God has commanded it, because he has intended it, or because they have reason to believe he will approve it. And so also of the things they leave undone: whereas they formerly avoided them because they were injurious to themselves, or offensive to their fellow-creatures, they now avoid them because they are offensive to God.

Now, if it is true that the principle of conduct is a more definite and decided distinction between the people of God and the people of this world, than even the conduct that results from it, is it not apparent that parents and teachers should give the greatest attention to the principles and motives on which they induce a child to act? To enter into this more minutely; I do not intend to say that no motive should ever be held out to a child to induce it to do right, or avoid wrong, but the love and fear of God: this would be going too far: because there are many motives of action not unlawful nor necessary to be suppressed, though all inferior to this, and needing to be brought into subserviency to it. Nay, though I have said they may be good in themselves, they become positively evil if they take the place of the divine will, and become the main-springs of action; because they then become essentially earthly and selfish. I mean to say, that it is not enough we labour to habituate our children to right conduct; we ought also to labour to instil into them right principles of conduct. And I think this should be as plain a distinction between the education of the children of the godly and that



of the children of the ungodly, as it is in the character of the parents. It should be so plain, that all who come in may see the difference; and that the children may feel it at every period when they happen to be brought in contact with others of their age differently educated; and that they may be forced to remember it, as they will, should they hereafter become mixed and assimilated with the people of the world.

I believe what I say is equally applicable to the children of the rich and the poor. The former have indeed a wider range of motives and inducements, as having more to expect or to fear from the world and its opinions. But the poor may be not the less misled, if they are under the teaching of those who think self-interest, or a sense of moral propriety, more powerful motives of action than the love and fear of God; or who think it enough that the children be taught to conduct themselves properly, without investigating the principle from which their conduct proceeds. The extent of this evil, and the difficulty of removing it, in all large schools, is painfully evident. There, nothing can be attended to but the external conduct of the child, because that only can be known. The individual attention that can be given to each, is insufficient for the scrutiny of motives. And it is a certain fact, that no child will go more triumphantly and creditably through a school, than one who acts on a consistent principle of self-esteem. He leaves it with the approbation of his teachers and the highest testimonials of his conduct; and perhaps he does not suspect, for he has never been told it, that he has not once been influenced by a holy regard towards God, nor even so much as by one generous and disinterested feeling.

In more private and careful education, the state of the heart is not thus neglected. If an action is perceived to proceed from a bad motive, the motive is reprov'd; and in requiring good conduct, some inducement to it is usually supplied. But when the teacher is not under spiritual influence, the true principle of conduct is never presented to the child. Because the thing is right, because it is thought right,

because he must feel it right, are the highest principles called into action; but the notion of right is never referred to God. Far lower principles than these, however, are more usual. Vanity and ambition, this world's interest and applause, are the predominant reasons why every thing is done or left undone, often in direct opposition to the command of God, always without reference to it. Hope and fear, the two great stimulants of human action, have every object set before them but that which should be the only one. I say the only one, because, admitting that there are things in this life to be desired, they should be desired only in God and from God; they should be sought as his gifts, and through the medium of his approbation; and a child should never be taught to think it can obtain any thing desirable in spite of Him or without Him. How contrary to the impression actually given! The love and fear of God being never suggested as a principle of action in childhood, while a thousand other motives are kept in continual exercise, the man or woman goes forth into the world, fearing disgrace, fearing exposure, fearing the ruin of his fortune and the disapprobation of his fellow-creatures; fearing every thing, in short, but God.

I think I see in this, a reason why pious parents should be more careful than they sometimes are, to whom they commit the instruction of their children. They are very apt to say, "It does not signify whether the teacher or master is a religious man, provided he can give the necessary instruction, and is of discreet and moral character; we can supply the religious instruction ourselves." If it be merely to teach a child writing or spelling, or Latin, or French, this may be reasonable: but if it be any thing that implies superintendence of the conduct of the child, it is manifestly an erroneous calculation. The teacher cannot communicate that which he has not. He may enforce good conduct by example as well as precept. But as he acts on a wrong principle himself, he necessarily leads the child to do the same. The very good he produces stands on so wrong a basis,

it must fall to ruin of itself, or a divine hand must take down the fabric and build it up afresh.—*Lond. Teach. Mag.*

EXTRACTS FROM CORRESPONDENCE  
SINCE OUR LAST NUMBER.

OUR CAUSE AT THE EAST.

*New York, 20th Sept. 1830.*

Your agent reports that he has visited Sharon, Salisbury, South-Canaan, Norfolk, Goshen, Litchfield, Watertown and Plymouth, in Litchfield Co. Connecticut, and in each on the Sabbath-day presented the claims of the Valley of the Mississippi; and he would here record with gratitude to God, that he has found the weeks occupied in his agency, among the happiest of his life. In every congregation he has visited he has always been received with great kindness both by ministers and people, and the object of his agency cordially welcomed. The cause of the West lies very near the heart of our eastern friends.

GOOD SPIRIT IN TWO CHILDREN.

*Rock Spring, St. Clair County,  
Sept. 30th 1830.*

On the 18th I rode to Bluff-dale, 12 miles, on the Illinois River, to a school superintended by a Mr. Russell, a man of talent, who has been very successful in the management of this school. I found the school suspended for a few Sabbaths on account of prevailing sickness. A library is attached to this school. Two brothers have steadily attended the school this season, one about 12, and the other 10 years of age, who come *eight miles* on foot, and cross the Illinois river. They say when questioned, that "there is no other school for us to attend, but few settlements are made near our father's, and we must either grow up without learning, or get it here. And

we hope to get as much as boys in this country generally do." And this, I learned, they were in a fair way to do. Had every child in Illinois been as industrious and as engaged as these are, there still might have been some unable to read, but not so many as there in fact are.

THE REAL DEFECT.

*From a Missionary in Ohio.*

*Sept. 16th 1830.*

September 5. Preached in the morning to a large congregation, and assisted brother A. in the afternoon in the administration of the Lord's Supper. In the intermission I attended the Sunday-school, which consisted of about 50 children, in good order. The school is considerably less this year than last. There are in this school a good many more boys than girls—a fact not known of any other school in this region. Almost all the county lies waste as to Sunday-schools. In a large number of settlements there might be interesting Sunday-schools, could persons be found qualified to act as Teachers. I cannot say that there is not sufficient intelligence in the county to sustain Sunday-schools, but I can say, with deep sorrow, that there is not at present enough of the existing intelligence *sanctified*, to impart a living principle to the Sunday school system. Societies and schools might be formed, but it would be like planting cedars in the deserts of Arabia. They would not only not grow, but would perish. In the evening I preached in a neighbourhood, in the vicinity of the village, to a congregation composed principally of forge and furnace-men, and their families, who appeared to feel deeply, while I pleaded the cause of their children.



## ORDER OF PROCEEDING.

*L—, (Pa.) Sept. 2nd, 1830.*

A gentleman employed as an agent to distribute the bible, told me a few weeks ago, that he once thought the bible ought to go before Sunday-schools, but finding many families unable to read, he now thought Sunday-schools "must prepare the way" for the bible. So say I. Our country furnishes many instances of whole households, young and old, who cannot read a word. Now Sunday-schools in all parts of the country would ultimately remove this stain.

## MELANCHOLY PICTURE.

*E— —, Ohio, Sept. 1st, 1830.*

P. is a small village, in which there is a small Presbyterian church, and no other organized religious body. They have no stated preaching of any sort, and no decent place to hold meetings in. This little village is furnished with two distilleries, and is without a Temperance Society. After stating these circumstances it is hardly necessary to say that they have no Sunday-school, or next to none. A school has indeed been in operation for several years, and for some time past has been running down. I attended it to-day and found 12 scholars, where there ought to have been 80 or 100. In searching for the cause of the decline of the Sunday-school, I found to my great discouragement, that but a solitary child belonging to the members of the church was sent to school. Others made this an excuse for not sending theirs. The only apology rendered by these church members for the course they choose to take, is, that it is too much trouble to fix their children and send them to Sunday-

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school. If professed followers and lovers of the Lord Jesus Christ can act so, what may not be expected of those who profess nothing?

## WANT OF TEACHERS, AND HOW IT SHALL BE SUPPLIED.

Preached twice in B. There is in this place a very interesting school, rendered so chiefly by the activity and intelligence of the superintendent. Visiting this school has made me feel more sensibly than ever, the want of suitable persons for superintendents and teachers. This seems to me the greatest obstacle that lies in our way, and to remove it, must be a work of time. Indeed I know not that it will ever be removed, except by some special effort to fit young men and women for this very work, by a regular course of training for it. The Sunday-school cause demands that something should be done in the way of supplying the West with superintendents and teachers. Were these supplied, schools might be formed in hundreds, nay thousands of places, with every hope of success, in which comparatively little can now be done to any advantage.

## AN IMPROVING NEIGHBOURHOOD.

Preached in P. The Sunday-school in this place is doing much good.—There is a whole neighbourhood in this township, in which the heads of the families are unable to read or write;—their children have learned in the Sunday-school to read the Bible, and are making good proficiency.

But about one third of the townships in this county have Sunday-schools, and I am told that it would be impracticable to establish any more for want of teachers.

## CHILDREN MAY BE RELIGIOUS.

V—, *Indiana, Aug. 12th, 1830.*

The first death in the school, (and the only one among 120 children in four years, while with the school) was a lad in his *tenth* year.— During an illness of *six months* he exhibited such evidences of genuine piety as convinced all his friends, that he had experienced a gracious change of heart. My heart is deeply interested in the Sabbath-school cause. I believe it is the great cause of God, and that it is to do much in changing the moral condition of this ruined world. To give you more of my situation, (for I do suppose that you, city-folks, know but little of our western country,) although I have but two churches, and these fifteen miles distant from each other, and claim all my Sabbaths, yet I have seven places of regular preaching, including a territory of about fifty miles long, and twenty or thirty wide. I have Bible classes, Bible Societies, Missionary Societies, Temperance Societies, and Sabbath-schools. But on my return, after an absence of a month or two, I found all these associations languishing, as such will always be the case, unless the minister is standing to blow the flame continually. I am now trying to resuscitate all these plans for doing good. But we meet with the most unnatural opposition at every step. We would therefore be thankful for any success. I have two Sabbath-schools now in successful operation, numbering about sixty. I think that I will be able to organize about four more in my own region by Christmas. All that I can do, I will do, in this important work.

## FRUITS.

*Bridport, (Vt.) Sept. 24th 1830.*

The following fact may not be unin-

teresting to the friends of Sabbath-schools. The church with which I labour, has two places of worship, and two "Bible-schools," in which the average attendance of both together, has been about 75. Twenty-five of these have professed hope in Christ during the past year. Sixteen of whom have received the ordinances of the gospel.

## AN ESTIMATE OF THIS MAGAZINE.

*New York, Sept. 13th 1830.*

Mr. —, of Albany writes me that he is very anxious to get No. 6. of vol. I. of the American Sunday-school Magazine; has all the rest from the beginning to the present time—sets a great value on the work—is desirous to have it continued to his children, &c. &c., and would pay any reasonable expense to have it forwarded to him by mail.

## A MISSIONARY'S CONTRIBUTION.

*New York, Sept. 28th, 1830.*

A female teacher of our Sunday-school, wishing to be useful, offered to accompany us to the Valley of the Mississippi, if I would bear her expenses for the year, which I have agreed to do at my own cost.

A GOOD SCHOOL BUT NOT A SINGLE  
TEACHER.

*J—, Illinois, Sept. 1st, 1830.*

21. In the afternoon preached in the same neighbourhood, in a meeting of the — —, apparently to their special acceptance; but after this church meeting, I addressed them on the subject of Sabbath-schools, and that spoiled the whole.

22. Sunday, in the morning attended the same meeting, but the preacher did not know me! At four preached again in — — to a large congrega-



tion, who discovered good feeling, and who appointed new instructors for the school, and who expressed a confident opinion that the school would go on prosperously. This school was just given up. I was in it in the morning, saw a goodly number of children, but not a single instructor. I heard them, talked to them, prayed with them, and received from them a strong expression of desire, that the school might be continued.

—  
RESOLUTIONS OF THE EPISCOPAL CON-  
VENTION IN OHIO.

*Cambria, Sept. 10th, 1830.*

I seize a few moments to inform you of the doings of our convention in respect to your institution. The following are the resolutions passed.

"I. Resolved, that this convention cordially approve the effort now making by the American Sunday-School Union, to establish a Sunday-school within two years, in every part of the Western Country, where it is practicable, and wish them God speed, in the name of the Lord."

"II. Resolved, also, that the bishop be requested to seek from among the clergy, or laity, such persons as he may think suitable for the office, and recommend them to be employed as agents for the establishment of Sunday-schools in the Mississippi valley."

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ADVANTAGES OF A SUNDAY-SCHOOL  
LIBRARY TO FAMILIES.

*Thornbury, (Pa.) Sept. 2nd. 1830.*

We send \$30 for more books; we want them of a better quality than those sent last spring, and different; send among the number the dictionary of the Bible; also Alexander's Geography of the Bible. We are delighted with our little Library; have no doubt it is calculated to do much good. We

have frequent applications for books from the neighbours; they appear to be as much or more interested in them than the scholars. I determined some time since, to inquire of the scholars, how they were received by the families to which they belonged, and was quite delighted at the reply made by many: One little fellow said he could hardly get his book long enough to read, so anxious were the family to read. We have now on our list 127 scholars, and 14 or 15 teachers, but find a considerable difficulty in obtaining competent teachers. Our school could be increased to 150 with very little exertion, but we could not attend well to more than we have. I am very much pleased with your Sunday-school Magazine, and I think it has done much good among us in various ways.

—  
THE TRUE SPIRIT—DIFFICULTIES TO  
BE MET.

*Wythe County, Virginia,  
Sept. 12th, 1830.*

I received yours of the 13th July, a few days ago, which contained the pleasing account, that the managers of the American Sunday-school Union had entered upon the important work of supplying the Valley of the Mississippi.

The enterprise is truly great, and of the last importance, and I pray that the Great Head of the Church out of the rich stores of his unwasting fullness, may grant them success, zeal, and energy, in proportion to its magnitude. I believe the Sunday-school system, will be one of the grand engines in the hand of God, to pull down the strong holds of sin and Satan, and of introducing the millennial reign of the Prince of Zion upon earth.

During my residence in this place as a missionary of the A. H. M. Society,

I have succeeded in organizing four Sunday-schools within the bounds of my little congregations, one of which was organized a few months ago. There are about one hundred and forty children in these little nurseries of God, receiving that instruction which alone can make them wise unto salvation. One of the Schools possesses a library worth \$23, another a library worth \$13. The remaining two are comparatively destitute of books, except a few numbers of the Union Questions which I have procured for them at my own expense, besides aiding the other schools with the libraries which they now have. I have also received a marriage fee of five dollars, a few days ago, which I proposed to give to one of the schools, to aid them in procuring a library, on condition that they would raise an equal sum for the same purpose, which they readily agreed to do. I have endeavoured to revive one or two Sunday-schools under the superintendence of our Methodist brethren, whose operations were entirely suspended. But you have no idea, in Philadelphia, or throughout the Eastern states, of the difficulty which your missionaries will have to encounter, in many parts of the West. They may be able to organize Sunday-schools by scores, (for that is the easiest part of their mission,) but they will quickly languish and die without a struggle, for want of a sufficient number of qualified teachers. Besides many of the professed friends and followers of the Redeemer will oppose them, and the same remark applies to all the benevolent institutions of the present day. These facts I have seen clearly exemplified within the compass of my own experience.

#### ADVANTAGES OF TEACHERS' ASSOCIATIONS.

*Abington, Pa. October 6th, 1830.*

With regard to the Sabbath School cause in this region, I am confident you will be pleased to hear that it is gaining ground. There is, I think I may say without hesitation, more interest felt, and more scholars attending than at any former period. I speak from actual knowledge with regard to two schools, and from information on which I can depend with regard to three others. One cause of this has been the formation of a kind of Union or Association of teachers, to meet quarterly, for prayer and conversation relative to the cause, to attend the first meeting of which, a number of the teachers came some four, five, six, and even seven miles.

#### A SEASON OF INTEREST.

*Cincinnati, Ohio, Sept. 29th, 1830.*

It is a time of some interest in the Sunday Schools here; several conversions have lately occurred of scholars. In one school twelve scholars have given satisfactory evidence of hope in Christ. The following is from a letter from J. R. M'Lain, of Buck Creek, O. A few months ago he furnished his Sunday School with books from this Depository. He says: "With gratitude to God, I can now tell you the Lord is blessing us. When we began, of thirteen teachers, but three were pious; of seventy-five scholars, not one. Last Sabbath at our communion, the Holy Spirit was evidently striving with many of the congregation, and especially among the members of the Sabbath Schools. In the evening much solemnity and weeping prevailed at the Prayer Meeting. On Monday evening, at the close of the religious



exercises, the "anxious seat" was prepared, and while we sung, "Come, thou fount of every blessing," eighteen came forward, saying by their actions and weeping, "Christians! pray for us." Among them were three of our teachers, and nine of our scholars. Many others who did not come forward were deeply exercised. We ask your remembrance before a Mercy Seat, that these dear youth, teachers and scholars, for we are all young, may yet be blessed with the tender lambs of the Saviour, and we desire a Christian exchange with Sunday School friends every where. Their prayers for us, ours for them.

**SUNDAY SCHOOL CELEBRATION OF THE  
FOURTH OF JULY.**

*New-Brunswick, 11th Oct. 1830.*

On the 5th of July last, being the day kept as the Anniversary of Independence, we had a general meeting of the schools connected with our Union. A procession was formed at the Baptist church, and marched to the Dutch Reformed church, receiving on their route the Superintendent, teachers and children of the Infant school. In the church several addresses were made by Rev. gentlemen of the city, and two appropriate hymns sung by the Scholars, of whom there were nearly 1000 present. It was an interesting meeting, and it has elicited more energy in the Sunday School cause, than was before apparent in our vicinity. It is our intention, if Providence permit, to have a similar meeting on the next Anniversary of Independence, and appearances at present indicate a much larger meeting than the last.

**DONATIONS** received by the American Sunday School Union, from September 12th to October 18th, 1830.—inclusive.

**I. MINISTERS MEMBERS FOR LIFE,  
By the payment of thirty dollars, and  
upwards.**

From Ladies of the Second Ref. Pro. Dutch Church, of Albany, N. Y. to constitute their pastor, Rev. I. Ferris, a life member, per Wm. C. Miller,	830 00
Rev. John N. Campbell, Albany,	
Rev. Edward N. Kirk, do.	
From Ladies of the Third Pres. Church in Albany, to constitute their late Pastor, Rev. Wm. H. Williams, a life member,	31 00
Rev. John Chester, D. D. deceased,	
Rev. Bartholomew T. Welch, Albany,	
Rev. Jacob Van Veehten, Schenectady,	
Rev. John Nott, of Schenectady, by his father, Rev. Eliphalet Nott, D. D. President of Union College.	30 00
Rev. Isaac N. Wyckoff,	
Rev. Andrew N. Kittle,	
Rev. John Gosman,	
Rev. Nathan S. S. Beeman, D. D.	
Rev. Leonard B. Van Dyck,	
Rev. Robert P. Lee,	
From Female members of Pres. Church in Stephentown, N. Y. to constitute their Pastor, the Rev. E. A. Beech, a life member, in part,	15 56

**II. OTHER MEMBERS FOR LIFE,  
By the payment of thirty dollars, and  
upwards.**

Charles Edmondston,	30 00
The sum requisite to constitute a life member, was paid in memory of James A. Powell, late of Newburgh, N. Y. who when about to devote him- self to the Christian ministry, was drowned near Poughkeepsie,	30 00
Robert Dunlop, Albany, N. Y.	
Ananias Platt, do.	
Benjamin Nott, Esq. of Albany, by his father, Rev. Eliphalet Nott, D. D. President of Union College,	30 00
Abraham Van Dyck, Esq. Cossackie, N. Y.	30 00

NOTE.—For particulars of those names  
that have no amount attached to them in the  
foregoing lists, see under head of Donations to  
the General Fund.

**III. ANNUAL SUBSCRIBERS,  
By the payment of three dollars and  
upwards.**

Hon. Geo. K. Drake, Burlington, N. J. 1830,	5 00
Wm. F. Geddes, Philad. 1830,	3 00
Lewis Steele, do. 1830,	3 00
Geo. W. Coe, Savannah, Geo. 1830,	10 00

**IV. DONATIONS TO THE GENERAL FUND.**

† Ambrose White, Philadelphia,	250 00
From Mrs. Grisselda Stewart, Philad. \$5, and from Alexander Mundell, esq. of Md. 5. From the village of Montgomery, Orange co., 23 75. From the classes of Ulster, met at the Reformed Dutch Church, of which the Rev. J.	

B. Ten Eyck is pastor, 21. From citizens met at Newburgh, in the presb. church, of which the Rev. John Johnston is pastor, 72 9. From the reformed Dutch church at Fishkill village, of which the Rev. Wm. S. Heyer is pastor, 44. From the reformed Dutch church at Fishkill village, now vacant, including some donations from the Rev. Jared Dewing's congregation (which lately sent \$20 to the Union) 46 37½. From the Female Fragment Society of Fishkill village, by Miss Given, 17. From the Baptist church in Poughkeepsie, of which the Rev. A. Perkins is pastor, 15 75; of which \$5 were the donation of Mr. James Mills. From the reformed Dutch church, Poughkeepsie, under the pastoral care of Rev. Dr. C. C. Cuyler, 46 37½. From the Presb. church in Poughkeepsie, 61 31; of which \$1 was in memory of Elnathan Marshal, a child deceased; and \$3 in memory of three children of the Rev. Alonzo Welton, the pastor, which were removed by death in the course of five months. From the presbyterian church in New-Windsor, of which the Rev. Mr. Thomas is pastor, 11 25. From the Presb. church of Bethlehem, Rev. Mr. Dean pastor 31 75. From the presbyterian church in Chester, Orange county 6 62½. From the Congregational church in Blooming Grove, of which Rev. James Arbuckle is pastor, their collections in part, 51. From the Reformed Dutch church at Montgomery, of which the Rev. Robert P. Lee is pastor, their collection in part, 50. From the Reformed Dutch at Bloomingburgh, Sullivan county, of which the Rev. Samuel Van Vechten is pastor, 15 50. From the congregational church at Mount Hope, Orange county, at present supplied by the Rev. Mr. Swezey, their collection in part, 11. From the infant presbyterian church at Cold Springs, collected there at a meeting of the presbytery of north river, 29 62½. From the Reformed Dutch church at Hopewell, of which the Rev. Charles Whitehead is pastor, 30. From the Reformed Dutch church at New-Hackensack, of which the Rev. Morris Dwight is pastor, 37 25. From the presbyterian church at Pleasant Valley, of which the Rev. B. F. Wile is pastor, in part of their collection, 17.

¶First Dutch Ch. in Albany, viz:

Hon. S. Van Rensselaer,	\$100 00
Miss Cornelia —, a S. S. teacher,	10 00
Miss Euphemia W——, do.	10 00
Mr. Cortlandt, do.	25 00
Mr. Robert Dunlop, which constitutes him a life member,	50 00
Other members of that Church,	30 00
	225 00

¶Second Dutch Ch. in Albany, viz:

Mrs. Chas. D. Cooper,	\$10 00
Coloured people in their S. S.	2 43
Other members,	72 95
	85 38

¶First Presb. Ch. in Albany, viz: Ananias Platt, in addition to \$20 paid before, which con-

stitutes him a life member,	\$10 00
From Ladies of the congregation, to constitute their Pastor, the Rev. John N. Campbell, a life member,	32 50
Other persons,	56 63
	99 13

¶Fourth Pres. Ch. in Albany, viz: From the Ladies, to constitute their Pastor, the Rev. Edw. N. Kirk, a life member, \$30 00  
From other persons, 37 26  
67 26

¶From the Second Pres. Church, in Albany, \$81 37, of which \$30 were enclosed in a note, couched in the following words: "A female prayer meeting of the Second Pres. Ch. of Albany, from love to the memory of their late Pastor, the Rev. John Chester, D. D. dec'd. hereby enclose thirty dollars to the agent of A. S. S. Union, that his name may be enrolled on the list of life members, with a star, from their having entered, as we trust, into everlasting life." \$81 37½

¶From the members of the Baptist Ch. in Albany, of which \$30 are to constitute their Pastor, the Rev. Bartholomew T. Welch, a life member, 31 68½

¶Reformed Dutch Ch. of Schenectady, of which \$30 are from Ladies of that Ch. to constitute their Pastor, the Rev. Jacob Van Vechten, a life member, 63 09½

¶From Students of Union College, 53 12½

¶First Presb. Ch. of Troy, of which \$30 are to constitute their Pastor, the Rev. Nathan S. S. Beman, D. D. a life member; also, \$30 to constitute the Rev. Leonard B. Van Dyck, a life member, stated supply in the absence of the Pastor, 120 37½

¶Baptist Church, do. 15 00

¶Second Pres. Church, do. 50 88½

¶Reformed Dutch Ch. in Coxsackie, N. Y. Rev. Jeremiah Searle, Pastor, 12 62½

¶Rev. Cornelius Van Cleef, of Athens, N. Y. for himself and wife, 3 00

¶Reformed Dutch Churches of Leeds and Catskill, of which \$30 are to constitute their Pastor, the Rev. Isaac N. Wyckoff, a life member, 42 45

¶Reformed Dutch Ch. in Rhinebeck, Rev. James B. Hardenburg, Pastor, 12 87½

¶Reformed Dutch Ch. of Upper Red Hook, viz:

Robert Gosman,	30 00
Other members,	23 12½
	53 12½

Of which \$30 are to constitute their Pastor, the Rev. Andrew N. Kittle, a life member.

¶At a meeting of the Ulster county S. S. Union, in the Reformed Dutch Church, of which the Rev. John Gosman is Pastor, \$30 of which are



to constitute the Pastor a life member,	36 38½
Mount Hope Congregational Ch. balance,	3 00
Reformed Dutch Ch. at Montgomery, \$50 paid before, of which \$30 are to constitute their Pastor, the Rev. Robert P. Lee a life member,	41 00
Presb. Ch. at Pleasant Valley, \$17 paid before,	6 00

## V. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Society Auxiliary.*

Smyrna, Mason County, Ky. S. S. 3 00

## DONATIONS.

From Philadelphia city S. S. Concert of Prayer, for September,	13 13
From Second Presb. Ch. S. S. No. 2,	3 67
From Philadelphia city S. S. Concert of Prayer, for October,	12 75
From Philadelphia Western S. S. Concert of Prayer, for August, September and October,	6 37
From Princeton, N. J. S. S. Concert of Prayer, per Mr. Dunlap,	12 73

## VI. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

John Farr, of Philadelphia,	\$50 00
†Friends of the cause in Pittsfield,	48 50
†Other friends,	2 50
David Bernard, Chataque county, N. Y.	2 00
Young Men's Bible Society, of New York city, 2000 Testaments, valued at,	300 00
Elizabeth Ferguson,	50
Collection in Second Presb. Ch. of Troy, N. York, Rev. Mark Tucker, Pastor, at the S. S. Concert, September 13th, per Chas. Lyman, treas.	50 00
Young Men's Bible Society of Brooklyn, N. Y. 300 Testaments, valued at,	45 00
†Collection in Lansingburg, N. Y.	19 34
† do. in Waterford, N. Y.	13 00
Received in an anonymous letter,	5 00
§E. R. C. Geneva, N. Y.	1 00
§A friend, do.	2 00
Belchertown, Hampshire county, Mass. per S. Judd,	71 00
Stephen S. L'Honnideau, of Cincinnati, Ohio, 100 Catharine Brown, valued at,	12 50
From Monthly Concert at Abington, Pa. and from friends,	10 30
Elizabeth Walton,	1 00
Rev. J. W. Alexander, in part of his subscription in May last,	20 00
S. M'Shane, amount of her subscription in May last,	5 00
¶Mrs. Elizabeth Hillhouse, of Bethlehem county, per hands of David Buel, jr. Esq. which constitutes her a life member,	50 00
¶Massachusetts.—Hadley, fourteen dolls. fifty-eight cts; Ware Factory Village, 62 dolls; 46 cts; Northampton, 299 68 cts; Church in	

Whately, 7; Church in Hadley, 35; Ladies of Hadley, 36 90 cts; Amherst West Parish, 61; Enfield, 100; Northampton, 26 3-100 cts; South Hadley Ch. 100; Woodbridge School of South Hadley, 21; Williamsburg, 17; Easthampton, 66; East Parish of Granby, 42; Second Society of South Hadley, 35; Sabbath School of South Hadley, 10 65 cts; South Parish of Amherst, 4 66 cts; West do. do. 21 50 cts; North do. do. 22 56 cts; East do. do. 42 80; East Parish of Ware, 6 92 cts; West do. do. 32 82 cts; West do. of Granby 63 82 cts; Southampton, 96 87 cts.

\*Louisville, Ken.—Jacob Reinhard, \$15; T. Hill, 15; John P. Harrison, 15; Daniel Wurts, 15; John P. Oldham, 12 50 cts; Eliza Cassady, 15; Wm. S. Vernon, 15; O. Jerome, 15; Martha C. Beeman, 4; Jas. Y. Love, 10; Wm. F. Petit, 5; Washington Noel, 5; John U. Saunders, 5; Jos. Day, 5; Patrick M'Farline, 5; Thos. H. Taylor, 5; John R. Henry, 5; L. Powell, 5; Hugh Ferguson, 5; Ann Bullett, 2 50 cts; H. Powers, 5; Jas. S. Prather, 2 50 cts; S. S. Goodwin, 2 50 cts; B. F. Todd, 2 50 cts; John Martin, 2 50 cts; Nancy O. Bierne, 5; Julia Bayliss, 2 50 cts; Mrs. Bridges, 5; Geo. Keats, 5; Rosanna M'Farlin, 2 50 cts; Henrietta Wilson, 3; M. A. M'Nutt, 3; A. M. Povall, 3; Andrew Weir, 2 50 cts; E. H. Lewis, 2; Joshua Grant, 4; D. S. Chambers, 5; John Nelson, 5; A. Bayliss, 5; J. Stewart, 2 50 cts; J. Danforth, 5; M. A. Averill, 15; Ch. Quirey, 1; Wm. Jix, 5; J. S. Nichols, 5; D. R. Harding, 1; L. Melven, 1; F. Melven, 1; Sarah Irwin, 1; U. F. Albertson, 1; W. Garvin, 15; S. Russell, 2 50 cts; James A. Taylor, 5.

\*Lexington, Ken.—T. T. Skillman, \$35; Jas. Blythe, D. D. 25; D. A. Sayre, 25; Jos. Bruen, 25; L. Stephens, 25; Wm. A. Leavy, 20; Rev. J. C. Young, 20; John Tilford, 15; M. T. Scott, 30; Wm. Richardson, 12 50 cts; James Logue, 10; Wm. T. Smith, 10; N. Porter, 10; John Anketell, 10; E. Lane, 10; F. Montmollin, and wife, 10; A. Woods, D. D. 5; E. H. Drake, 5; A. T. Skillman, 5; I. M. Hewett, 5; O. S. Hinkley, 5; S. Swift, 5; Mrs. Patrick, 5; Wm. P. Holoway, 5; Wm. H. Rainey, 5; Hez. H. Eaton, 5; Rev. B. O. Pears, 7 50 cts; I. S. Freeman, 2 50 cts; Thos. Dolin, 2 50 cts; Jas. C. Butler, 2 50 cts; James Brown, 2 50 cts; John P. Eblin, 2 50 cts; S. B. Crowell, 2 50 cts; Wm. Anderson, 2 50 cts; Z. Williams, 2 50 cts; Eliz. Grant, 2 50 cts; E. C. Hickman, 2 50 cts; Jno. B. Agnew, 2 50 cts; Mrs. S. Norton, 2 50 cts; A. Walker, 2 50 cts; I. W. M'Knit, 2; I. B. Tilford, 1; John K. Nelson, 1; W. D. Skillman, 50 cts; John Perkins, \$25; J. Woodruff, 2 50 cts; A. Logan, 10; Edw. Oldham, 2 50 cts; Mrs. E. Murdock, 7 50 cts; S. Theobald, \$2; Asa Hurrow, jr. \$1; Julius Clark, \$1; Joseph Fowler, 12 50 cts; H. M. Winslow, \$3.

††Sharon, Conn.—John C. Smith, \$10; D. Gould, 5; B. H. Gould, 5; R. H. Close, 10; H. Goodwin, 1; S. Beecher, 1; Wm. M. Smith, 10; S. Rockwell, 3; A. Pratt, 2; Henry Reed, 1; Paul Smith, 3; Chas. Elliot, 3; Calvin Gay, 1; C. Sevan, 3; Jacob Chamberlain, 3; Daniel Lowry, 3; Aaron Reed, 2; Geo. King, jr. 1;

S. Heath, 2; Harry Coules, 1; Richard Smith, 1; Jay S. Canfield, 1; H. K. Hunt, 3; Chas. Sears, 1; Isaac Lyman, 1; Benj. Sears, 1; Aaron Boland, 1; H. Goodwin, 2; C. Noyes, 1; Cash, 25 cts.

*Salisbury, Conn.*—J. Pettee, \$2; John Whitlesey, 2; A. Chapin, 2; Fred. A. Sterling, 5; Elisha Lee, 3; N. C. Bates, 1; E. H. Jocelyn and family, 4 75 cts; Myron Hutchinson, 1; J. C. Coffing, 5; S. Wheeler, 25 cts; Timothy Chittenden, 5; Cash, 1 25 cts; Edw. F. Gay, 2; Cash, 75 cts; L. Chittenden, 1; L. Chapin, 1; Mrs. Humphreys, 1; Mrs. Fish, 1; Mrs. Chittenden, 1; Elisha Sterling, 5.

*Norfolk, Conn.*—Joseph Battell, \$10; Ann Curtis, 1 50 cts; Moses Coroles, 1; Sally Akins, 50 cts; Aaron Case, 3; Benj. Bigelow, 1; Noah Miner, \$5; Samuel Cone, 2; John Dewell, 2; D. Phelps, 1; Polly Swift, 25 cts; M. Root, 1; D. Smith, 25 cts; N. Holt, 50 cts; Warren Cone, 5; J. Holt, 5; Alden Miner, 1; Edmund Akin, 1; E. Holt, 5; N. Butler, 45 cts; J. Sage, 50 cts; J. Maltby, 1; E. G. Laurence, 2; B. Welch, 1; M. F. Mills, 1; S. Cowles, 1; Thos. Moses, 1; Amos Pettibone, 2; E. Loomis, 31 cts; E. B. Butler, 5; J. H. Pettibone, 2; A. Dutton, 1; E. H. Dennison, 2; J. Dowd, 50 cts. D. Norton, 50 cts; J. Jones, 1; L. Gaylord, 1; J. Humphrey, 1; Benj. Welch, jr. 1; T. C. Gaylord, 73 cts; Wm. Lawrence, 5; Lucy Curtis, 1; Sarah Curtis, 12½ cts; Reuben Gaylord, 1; H. Case, 12½ cts; Thomas Curtis, 1; Augustus Phelps, 1; Philo. Smith, 1; Mrs. P. Norton, 50 cts; L. Akin's children, 16 cts.

*Goshen, Conn.*—A Norton, \$4; Theron Beach, 2; Polly Norton, 50 cts; John Beach, 50 cts; Cash, 25 cts; Cash, 87 cts; Cash, 1; Widow's Mite, 6 cts; Cash, 50 cts.

*Litchfield, Conn.*—Fred. Wolcott, \$2; Phineas Miner, 3; E. H. Collins, 5; E. Reeve, 2; J. R. Langdon, 1; T. Smith, 3; J. C. Wadsworth, 1; Cash, 1; J. Wurship, 1; Mary Lord, 1; a Friend, 30; a Friend, 20; a Friend, 1; Thos. Troubridge, 2; Chauncey Peck, 1; B. Armst, 1; J. Garret, 1; Dr. N. Langdon, 1; Fred. Deming, 5; B. Talmage, 20; Dr. Wm. Buel, 2; Cash, 1 50.

*Plymouth, Conn.*—J. Langdon, \$5; O. Stoughton, 3; S. Parker, 5; N. Cook, 1; Milo Blakely, 1; A. Warner, 2; Wm. M'Kee, 2; J. B. Hill, 1; O. Stoughton, 1; Amasa Bronson, 4; Titus Darrow, 1; Heran Pierce, 1; Eli Terry, 100; E. Blakesly, 2; Miles Smith, 2; Erastus Smith, 1; Henry Terry, 10; F. Kellog, 1; Warren Goodwin, 2; H. Harrington, 1; Eli Terry, jr. 25; Jesse Twimer, 2; Tertius D. Potter, 2; Polly Platt, 1; Ann Bronson, 2; Wm. P. Judson, 2; Andrew Stoughton, 2; S. Doolittle, 1; M. A. Cook, 50 cts; N. Beach, 1; W. Plumb, 1; Jonah Warner, 1; Rev. L. Hart and wife, 5; R. C. Cone, 1; Silas B. Terry, 5; Wm. Buel, 25 cts; D. Dunbar, 1.

†† Female Friend, Jamaica, L. I. 20.

*New-York.*—Letitia Lockwood, 5; Abner L. Ely, 5; Dr. L. Hallock, 10; Daniel Hubble, 1;

A S. S. Teacher, 3; Dr. John Griseom, 5; L. Crumwell, 3; Wm. Williams, 5; S. Halsted, 1; W. A. Tomlinson, first payment, 50; J. A. Morton, jr. 25; Mrs. Tomlinson, do. 12 50 cts. Jeremiah Wilbur, 5; T. Masters, 10; D. M'Arthur, 25; Alfred Edwards, 10; Henry James, 20.

††*New-York.*—Chas. Hoyt, 10; F. T. Peet, 10; J. G. Tappan, 5; Cash, 25 50 cts. W. H. Sacket, 3; L. A. Daggett, 5; E. Hotchkiss, 2; H. Oaks, 5; Mrs. C. Atwater, 5; Bakewell, 1; Miss C. Atwater, 1; Wm. Atwater, 1; J. Eldridge, 1; J. Peck, 2; H. White, 1; Mrs. E. M'Keige, 3; Wm. Thompson, 2; D. Breed, 5; E. S. Hubbard, 1; S. E. & H. E. Dwight, 5; E. A. Andrews, 5; Elihu Atwater, 10; Monthly Concert collections, 16 22 cts; E. Smith, 1 50 cts; W. T. Truman, 1; E. B. Sacket, \$5; B. J. Hutchison, 5; Daniel Oakley, 5; A. H. Marvin, 5; Alfred Edwards, 10; Wm. Seymour, 2; L. Sherburn, jr. 1; Apollos Stiles, 1; Israel Crane, 10; Rev. A. Pierson, 5; John Munn, 1; Ebenezer Platt, jr. to constitute the Rev. Isaac Watts Platt, Athens, Pa. a life member, 30.

*Cincinnati, Ohio.*—Dr. Kellough, 3; Cash, 1; D. Young, 5; J. M'Intyre, 20; D. E. Wade, 10; N. Warren, 1; Mrs. Williams, 1; Mrs. Ferguson, 1; R. Fosdick, 5; D. Dunn, 10; G. Taylor, 10; J. Kilgour, 10; T. Newell, 3; A. Hayden, 5; T. Bell, 5; J. Laurence, 10; J. B. Brooke, 5; L. Whiteman, 5; P. Benson, 10; C. Wayne, 5; J. L. Wayne, 5; D. Corwin, 6; J. A. Simpson, 5; C. Bradbury, 5; C. Foster, 5; J. M'Candless, 10; J. T. Martin, 10; Jacob Burnet, 20; Cash, 5; J. Forbes, 2; H. Hayes, 1; a Friend, 50 cts; Catharine Hunt, 10; C. Aydelotte, 1; D. K. Este, 25; E. M'Knight, 1; Eliza P. Bayley, 5; M. Reeder, 1; N. Bird, 5; Hannah Stephens, 5; G. W. Neff, 30; H. Starr, 10; V. Royse, 5; Cash, 10; N. Wright, 20; S. F. Hunt, 3; Cash, 50; J. W. Twichell, first year, 15; John Salmon, 40; Augustus Moore, 25; T. L. Payne, in part, 5; J. F. Keys, first year, 5; Geo. M'Culloch, first year, 5; New Carlisle, Ohio collection, at S. S. Teachers Monthly Concert of prayer, per Joseph Porter, 2 25 cts.

\*\**New-Haven, Conn.*—A. N. Skinner, 5; Mary Lines, 2; C. C. Darling, 2 50 cts; sundry individuals at public meeting, 52 36 cts; D. S. Gladding, 1; A. Townsend, jr. 10; C. J. Burr, 1; S. P. Jenkins, 5; Mrs. A. Mills, 4; Leo Bradley, 6; P. Blake, 2; S. P. Davis, 1; F. A. Fisher, 1; J. W. Gibbs, L. Echenberry, 2; E. Stephens, 2; E. Sandford, 15; W. J. Forbes, 10; R. Hotchkiss, 5.

† Per Rev. Wm. H. Williams, agent.

‡ Per Rev. Robert Baird, Gen. agent.

§ Per Rev. B. F. Pratt, agent.

|| Per Rev. Dr. E. S. Ely, Vol. agent.

¶ Per Rev. B. F. Campfield, agent.

\* Per Rev. Jas. E. Welch, agent.

†† Per Rev. H. G. Ludlow, Vol. agent.

‡‡ Per B. J. Seward, agent.

\*\* Rev. Dr. Skinner, Vol. agent.